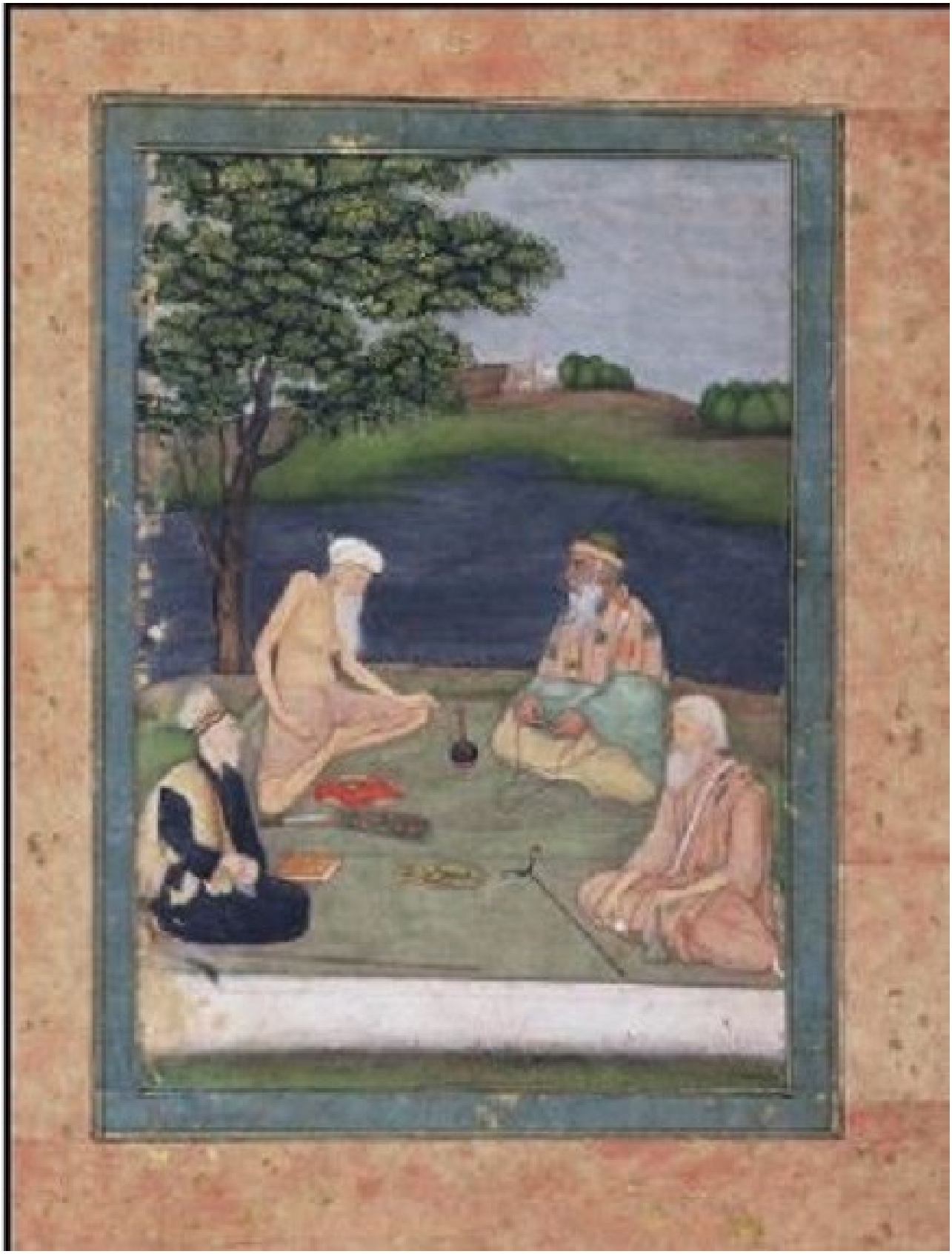

Mujumma Al Bahrain, Time Lines, Vol. III. The Golden Period of Muslim Civilization and the Flowering of Tassawuf!

80 AH 700 CE	The Chinese combined Saltpeter, Sulfur, and Carbon to create Gun Powder. The Chinese used Gun Powder primarily for Fireworks. The technique of making Porcelain, the most delicate form of Pottery, made in China.
80 AH 700 CE	Srivijaya Empire (Indonesia) becomes the leading Power in Indonesia. They originated in Southern Sumatra and controlled commercial Trade Routes through the Islands.
83 or 86 AH **702 or 705 CE**	**Birth of Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Imam Ja'far ibn Muhammad رحمة الله وَتَعَالَىٰ عليه, the Son of Sixth Apostolic Imam رحمة الله وَتَعَالَىٰ عليه, was born on a Monday, the 7th of Rabi ul Awwal in Medina Munawara in 81/ 83 AH/ 700/ 702 CE.** **He was also known as Hazrāt Imam Abu Abdullah رحمة الله وَتَعَالَىٰ عليه and Hazrāt Imam Abu Ismail رحمة الله وَتَعَالَىٰ عليه. His titles were Sadiq, Fadil and Tahir. Commonly known as 'Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , or simply 'Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه (The Truthful), was the Sixth Shia Hazrāt Imam and The Fifth Hazrāt Imam of the Qādiriyya Shurwardiya Sillsila e Aaliya. He was a major figure in the Hanafi and Maliki Schools of Sunni Jurisprudence. He was a Descendant of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو on the side of his Father, Hazrāt Imam Muhammad al-Baqir رحمة الله وَتَعَالَىٰ عليه, and of Hazrāt Muhammad ibn Abu Bakr رضي الله عنه on the side of his Sainted Mother, Hazrāt Bibi Umm Farwah رضي الله وَتَعَالَىٰ عنها Bint Hazrāt al Qasim رحمة الله وَتَعَالَىٰ عليه. Hazrāt Muhammad Ibn Abu Bakr رحمة الله وَتَعَالَىٰ عليه was raised by Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو , but was not his Son. Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو used to say: "Muhammad Ibn Abu Bakr is my Son but from Abu Bakr's lineage". Hazrāt As Sadiq رحمة الله وَتَعَالَىٰ عليه is revered in traditional Sunni Islam as a Transmitter of 'Ahadith' (Saying of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم), a Prominent Jurist, and Mystic to The Sufis. Despite his wide-ranging attributions in a number Religious Disciplines, no Works penned by Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه himself, remain extant.** **This fact is Significant as all writings of that Period were preserved. As Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه was a Prolific Author, this proves my contention that the writings of the Imams was suppressed. This is the vital Link with the Mystical Schools of Later Times, who preserved their Teaching through the 'Ilm e Seena' (Lit: Knowledge of The Heart (Intuitive Knowledge) or Physical Contact handed down through Generations) as opposed to 'Ilm e Safina' (Lit: Knowledge of The Vessel – Written Materials ie Books).** **In addition to his Connection with The Sunni Schools of Jurisprudence, he was a significant figure in the formulation of Shia Doctrine.** **The Traditions recorded from Hazrāt As Sadiq رحمة الله وَتَعَالَىٰ عليه are said to**

	be more numerous than all 'Ahadis' recorded from all other Shia Imams رضـــوان الله وَتَعَـــالَىٰ عليهم اجمعين combined. As the Founder of "Ja'fari Jurisprudence", Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه also elaborated the Doctrine of 'Nass' (Divinely Inspired Designation of each Hazrāt Imam by the Previous Hazrāt Imam), and 'Ismah' (The Infallibility of the Imams), as well as that of 'Taqiyyah' (Precautionary Dissimulation or Denial of Religious Belief and Practice in the Face of Persecution), Taqiyya was initially practiced under duress by some of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم 'Sahaba' ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions).
86 – 96 AH 705 – 715 CE	Al Walid I. Malik I succeeded by his son Walid. Under Walid's Reign, the Omayyad Khalifate reached India in the East and Spain in the West. Many important structures were completed under his stewardship including the Dome of the Rock Mosque in Jerusalem.
86 AH 705 CE	Wu Hou became Empress of China in 705. She was the first Woman to rule China and during her Reign strengthened the T'ang Dynasty.
88 AH 707 CE	Tangiers was captured by Muslim Armies under the command of Musa ibn Nusayr. Musa was the Omayyad Governor of North Africa. The Moroccan Berbers were subdued by him.
91 AH 710 CE	Raja Dahir of Sindh had refused to return Arab Rebels from Sindh and furthermore, *Meds* and others. Meds shipping from their bases at Kutch, Debal and Kathiawar, in one of their Raids had Kidnapped Muslim Women traveling from Sri Lanka to Arabia, thus Providing a *casus belli* against Sindh Raja Dahir when Raja Dahir expressed his inability to help retrieve the Prisoners. After two Expeditions were Defeated in Sindh, Al Hajjaj equipped an Army built around 6,000 Syrian Cavalry and Detachments of *Mawali* from Iraq, six thousand Camel Riders, and a Baggage Train of 3,000 Camels under his Nephew Muhammad bin Qasim to Sindh. His Artillery of five Catapults ("Manjaniks") were sent to Debal by sea . **Conquest of Sindh.** Muhammad bin Qasim departed from Shiraz in 710 CE, the Army Marched along the Coast to Tiaz in Makran, then to the Kech Valley. Muhammad re-subdued the restive Towns of Fannazbur and Armabil, (Lasbela) finally completing the Conquest of Makran then the Army met up with the Reinforcements and Catapults sent by Sea near Debal and took Debal through Assault. From Debal the Arabs moved North along the Indus River, clearing the Region up to Budha, some towns like Nerun and Sadusan (Sehwan) Surrendered Peacefully while Tribes inhabiting Sisam were Defeated in Battle. Muhammad bin Qasim moved back to Nerun to Resupply and Receive Reinforcements sent by Hajjaj. The Arabs crossed the Indus further South and Defeated the Army of Dahir, who was killed. The Arabs then marched North along the East Bank of the Indus after the Siege and Capture of Rawer. Brahmanabad, then Alor (Aror) and finally Multan, were

	Captured alongside other Towns in-between with only light Muslim Casualties. The Arabs Marched up to the foothills of Kashmir along the Jhelum River in 713 CE, and Stormed Al-Kiraj (probably the Kangra Valley). Muhammad was deposed after the death of Khalifa Walid in 715 CE. Jai Singh, Son of Dahir Captured Brahmanabad and Arab Rule was restricted to the Western Shore of the Indus. Sindh was lost to the Khalifa when the Rebel Yazid b. Muhallab took over Sindh briefly in 720 CE.
92 AH 711 CE	The Islamic Conquest of Spain began when Tariq bin Ziyad, a Muslim General, crossed the Straits of Gibraltar. Ṭāriq left from Ceuta (Septem) and landed at the Rock of Calpe on July 26th, With his Army of 7,000, later named Gibraltar, which Arabic sources derive from *Jebel Tariq*, "Rock of Ṭāriq". He is said to have burnt his Ships in order to show his Army that they were either to Conqueror or Perish. From Gibraltar he moved to Conquer the Region of Algeciras and then followed the Roman Road that led to Seville. Tariq called for reinforcements and received an additional contingent of 7,000 Cavalrymen from Mūsā ibn Nuṣayr, under the Command of Tarif bin Malik Naqi (after whom Tarifa in Spain is named).[1] His 14,000 men defeated the 100,000 man strong Army of Roderick, (According to Muslim Sources and 33,000 according to Christian Sources which include accounts of Treachery). In the Battle, Roderick lost his life, along with many members of the Visigothic Nobility, opening the way for the Capture of the their Capital of Toledo. The Defeated Spanish Army retreated toward Toledo. Tariq bin Ziyad divided his Troops into four Regiments for a hot pursuit. One Regiment advanced toward Cordoba and subdued it. The second captured Murcia and the third advanced toward Saragossa. Tariq himself moved swiftly toward Toledo. The City surrendered without resistance. King Roderick's Rule came to an end in Spain. Upon hearing the Grand Victory, Commander Musa bin Nusair rushed to Spain with a larger Force of 18,000. The two Generals occupied more than two-thirds of the Iberian Peninsula. In rapid succession, Saragossa, Barcelona and Portugal fell one after another. Later, the Pyrenees was crossed and Lyons in France was occupied. Spain remained under Muslim rule for more than 750 years, from 711 CE to 1492 CE. In its swiftness of execution and completeness of success, Tariq's expedition into Spain holds a unique place in the Medieval Military Annals of the World. Muslim Rule was a Major Boon to local Residents. No Properties or Estates were Confiscated. Instead, the Muslims Introduced an Intelligent System of Taxation, which soon brought Prosperity to the Peninsula and made it a Model Country in the West. The Christians had their own Judges to settle their Disputes. All Communities had equal opportunities for Entry into the Public Services. The Jews and the Peasants in Spain received the Muslim Armies with open arms. The Serfdom that prevailed was abolished and fair Wages were instituted. Taxes were

1 https://www.arabnews.com/islam-perspective/news/750016.

	reduced to a fifth of the Produce. Anyone who accepted Islam was relieved of his slavery. A large number of Spaniards embraced Islam to escape the Oppression of their Masters. The Religious Minorities, the Jews and the Christians, received the protection of the State and were allowed participation at the highest levels of the Government. As result of Muslim Rule, Spain became a Beacon of Art, Science and Culture for Europe. Mosques; Palaces; Gardens; Hospitals and Libraries were built. Canals were repaired and new ones were dug. New Crops were introduced from other parts of the Muslim Empire and Agricultural Production increased. Andalus, as Spain was called by Muslims, became the Granary of the West. Manufacturing was encouraged and the Silk and Brocade work of the Peninsula became well known in the Trading Centers of the World. Cities increased in size and prospered. Cordoba, the Capital, became the Premier City of Europe and by the 10th Century CE, had over one Million Inhabitants. A Christian Historian writes: "The Moors (Muslims) organized that wonderful Kingdom of Cordova, which was the marvel of the Middle Ages, and which, when all Europe was plunged in Barbaric Ignorance and Strife, alone held the Torch of Learning and Civilization Bright and Shining before the Western World." Khalifa Walid bin Abdul Malik invited Musa bin Nusair and Tariq bin Ziyad to Damascus. But when they reached the Capital, the Khalifa was on his death bed. He honored them lavishly but passed away soon. Khalifa Sulaiman succeeded him in Feburary, 715 CE, he turned against the two Commanders and deprived them of all amenities. Tariq died in Damascus in 720 CE in anonymity. Khalifa Sulaiman was a vengeful Ruler.
92 AH 711 CE	Charlemagne became Frankish Ruler in the East upon the death of his Brother Caroman I. Until his Brother's death, Charlemagne had ruled the Neustri and Aquitaine. In a series of campaigns, Charlemagne expanded his Empire to include all of Germany. He maintained very close ties to the Pope, thus increasing Church influence.
93 AH 712 CE	Kojiki, the oldest Shinto Text, was written. The *Kojiki* is a Collation of different Traditions woven into a single "Official" Mythology, made in an attempt to Justify the Rule of the Imperial Yamato polity of Japan, and at the same time to subsume different Interest Groups under its wing by giving them a place and an interest in the National Genealogy-Mythology. Apart from furthering the Imperial agenda, an increased interest in the Nation's origins in reaction to the influx of foreign Culture and the need for an authoritative Genealogical account by which to consider the claims of Noble Families and to reorganize them into a new System of Ranks and Titles are also possible factors for its Compilation. "Records of Ancient Matters" or "An Account of Ancient Matters", also sometimes read as ***Furukotofumi*** or ***Furukotobumi***, is an early Japanese chronicle of myths, legends, songs, genealogies, oral traditions, and semi-

	historical accounts down to 641 CE concerning the Origin of the Japanese Archipelago, the *Kami*, and the Japanese Imperial Line. It is claimed in its preface to have been composed by Ō no Yasumaro at the request of Empress Genmei in the early 8th Century CE (711–712 CE), and thus is usually considered to be the oldest extant literary work in Japan. The Myths contained in the *Kojiki* as well as the *Nihon Shoki* are part of the Inspiration behind many Practices. Later, they were re-appropriated for Shinto Practice. *Shintō* is a Religion which originated in Japan. It's Practitioners often regard it as Japan's indigenous Religion and as a Nature Religion. Scholars sometimes call its Practitioners *Shintoists*, although adherents rarely use that term themselves. There is no central Authority in control of Shinto and much diversity exists among Practitioners. Shinto is Polytheistic and revolves around the *Kami* ("gods" or "spirits"), Supernatural Entities believed to inhabit all things. The link between the Kami and the Natural World has led to Shinto being considered Animistic and Pantheistic. The Kami are worshiped at *Kamidana* Household Shrines, Family Shrines, and *Jinja* Public Shrines. The latter are staffed by Priests, known as *Kannushi*, who oversee offerings of food and drink to the specific Kami enshrined at that location. This is done to cultivate harmony between humans and Kami and to solicit the latter's blessing. Other common rituals include the *Kagura* dances, Rites of Passage, and Seasonal Festivals. Public Shrines also supply Religious Paraphernalia such as Amulets to the Religion's adherents. Shinto does not emphasize specific Moral Codes although it places a major conceptual focus on ensuring Purity, largely by Cleaning Practices such as Ritual Washing and Bathing. Shinto has no single creator or specific doctrinal Text, but exists in a diverse range of Local and Regional forms. Although Historians debate at what point it is suitable to refer to Shinto as a distinct Religion, Kami veneration has been traced back to Japan's Yayoi period (300 BCE to 300 CE). Buddhism entered Japan at the end of the Kofun period (300 to 538 CE) and spread rapidly. Religious Syncretization made Kami Worship and Buddhism functionally inseparable, a process called *Shinbutsu-Shūgō*. The Kami came to be viewed as part of Buddhist Cosmology and were increasingly depicted Anthropomorphically.
94 AH **713 CE**	**Shahadat of Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه.** **He was the Complete Exaplar of Tolerance, Forgiveness and Self Sacrifice.** **During Prayers he would get so Absorbed that he did not have any attention towards anything except Allah سُبْحَانَهُ وَتَعَالَىٰ. He traveled to Mecca Mo'azamma, on foot, twenty times and continuously Guided and Conducted People through the attractive Melody of the Qur'ānic Verses.** **As the Son of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه ibn Syedna Imam 'Ali كرم الله وَتَعَالَىٰ وجهو, he was under great Scrutiny and could not directly Guide those who Secretly Followed the Household of Hazrāt Syedna**

	Muhammad صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم. But he Conveyed his Understanding of the Relationship between Humanity and Allah سُبْحَانَهُ وَتَعَالَیٰ by the Prayers and Supplications that he offered Allah سُبْحَانَهُ وَتَعَالَیٰ during his Extensive Nighttime Vigils in the Mosque of the Beloved Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم. Another Task that Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَ الَیٰ f علیہ undertook, after coming back from Syria, was that he started Praying and Offering Supplications with Complete Devotion. His Devotion was so Intense and Felt by his Companions and Visitors, that they started a Collection of his Supplications which still exist by the name of 'Sahifa' e Kamila' (Page of The Perfected Ones). It is also know as 'Sahifa e Sajjadiyya' (Page of Those who Prostrate), As Sahifa al Sajjadiyya, Arabic: الصحيفة السجادية, is said to be the Oldest Prayer Manual of Islamic Sources and One of the most Seminal Works of Islamic Spirituality of the Early Period. It is also known as the 'Sister of the Qurʾān', 'Gospel of the Folk of 'Ahl e Ba'ait' (Household of The Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم), and 'Psalms of the Household of The Holy Prophet Muhammad صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم'. It consists of Fifty-Four 'Dua's' (Supplications), Fourteen Additional Dua's and Fifteen 'Munajaat' (Arabic: Whispering Between The Lover and The Beloved, not to be confused by the Urdu 'Munajaat' meaning a Recital). In addition to the 'Sahifa', there are several other Supplications of the Hazrāt Imam رحمۃ اللہ وَتَعَالَیٰ علیہ which appear under different Names. A second time, by the Order of the Umayyad Khalifa, Abd al Malik, he was Chained and sent from Medina to Damascus and then again Returned to Medina Munawara. Hazrāt Imam رحمتہ اللہ وَتَعَالَیٰ علیہ kept his Life very Personal and Preferred to stay in a Town close to Medina Munawara, from where he would Preach the True Religion of Allah سُبْحَانَهُ وَتَعَالَیٰ Quietly and with Character. His Character and Preaching Inspired a large number of People specially in the vicinity of Medina Munawara and Mecca Mu'azzama. Slowly the Tyrannical Rulers of his Time began to realize the Dangers that they faced from the Hazrāt Imam's رحمتہ اللہ وَتَعَالَیٰ علیہ Preaching and Character. His Period of Imamate was Replete with Tyrannical Rulers, such as Yazid, until 64 AH, Muawiya bin Yazid and Marwan bin al Hakam until 65 AH, then from 68 AH until 86 AH the Rule of Abdul Malik bin Marwan and finally from 86 AH until 96 AH the Period of Walid bin Abdul Malik. Amid this growing Threat, Walid decided to Poison and Kill the Imam and finally he succeeded in his Ulterior Motives and Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَالَیٰ علیہ was Poisoned by the Governor of Medina and Martyred on the 25th of Muharram 95 AH/ 713 CE.
	5. Hazrāt Syedna Imam Mohammad Baqir رحمۃ اللہ وَتَعَالَیٰ علیہ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya (Awwal Nisbat); Firdausia

	Sillasil. **Ibn Hajar al Haytami, a Famous Scholar belonging to the Sunni School says: Hazrāt "Imam Muhammad Al Baqir رحمتہ اللہ وَتَعَالٰی علیہ has Disclosed the Secrets of Knowledge and Wisdom and Unfolded the Principles of Spiritual and Religious Guidance. Nobody can deny his Exalted Character, his Allah سُبْحَانَهُ وَتَعَالٰی Given Knowledge, his Divinely-Gifted Wisdom and his Obligation and Gratitude towards Spreading of Knowledge".** **Kind of Heart, Spotless in Character, Holy by Soul and Noble by Nature, the Imam devoted all his time in Submission to Allah سُبْحَانَهُ وَتَعَالٰی (and in Advocating the Teachings of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Descendants). It is beyond the Power of a man to Count the Deep Impression of Knowledge and Guidance left by the Imam on the Hearts of the Faithful. His Sayings in Devotion and Abstinence, in Knowledge and Wisdom, and in Religious Exercise and Submission to Allah سُبْحَانَهُ وَتَعَالٰی are so Great in Number that the volume of a Book is quite Insufficient to Cover them all." The Holy Imam Managed to Collect the Teachings and Reforms of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Ahl al Ba'ait in the from of Books. His Pupils Compiled Books on Different Branches of Science and Arts under his Instructions and Guidance. In the Excellence of his Personal Purity and Holy Traits, Hazrāt Imam Muhammad 'Al Baqir' رحمتہ اللہ وَتَعَالٰی علیہ was a Model of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Great Grandfather, Hazrāt Ali ibn Abi Talib کرم اللہ وَتَعَالٰی وجھو. His Admonitions created a Spiritual Sensation among the Muslims in General. He was not only Hospitable even to his Worst Enemies but also used to Continually Exhort them to the Right Path. He urged People to Earn their Livelihood by their own Hard Work.** **The Imam Baqir رحمتہ اللہ وَتَعَالٰی علیہ, in Defending his Claims to the Imamate before the Kalifa Hisham, quoted this Verse of the Holy Qurʾān:** **“This day have I Perfected your Religion unto you and Fulfilled My Mercy upon you and Accepted Islam to be your Din.”** **Qurʾān, Surah 5 Verse 5.** **He went on to say that the Open Revelation being thus Perfect, The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم had made Known other Secret Matters to Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو From among Men of the ‘Ahl ul Ba'ait’, Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو had Appointed a Special Person as his Confidant, to whom this Heritage of The Knowledge of Secret Things came down. Hisham Replied that as Allah سُبْحَانَهُ وَتَعَالٰی allowed no Partner in the Matter of Knowing the Secret Things, how could Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو make such Claims?** **In reply, The Imam quoted many Sayings of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Showing a Mutual Relationship between him and the High Position accorded to Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو. On Hearing all this**

	Hisham was Silent and then Permitted The Imam and his Companions to return Home. Neither the Pomp nor the Power of the Khalifa influenced The Imam, who Boldly and without Fear Answered all the Questions put to him. **It was during the Khalifate of Hazrāt Umar; Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ the Omayyad Khalifa, that the Prophet's صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم Descendants enjoyed a Brief Period of Peace which Lasted for only two years and five months which is the Period of his Government.** **He Lifted from them a Great Deal of Atrocities and Prohibited the Cursing of Hazrāt Imam 'Ali کرم اللہ وَتَعَالَیٰ وجھو on the Pulpit on Friday, substituting it with this Verse from the Holy Qurʾān;** **"Allah سُبْحَانَہُ وَتَعَالَیٰ Commands Justice, the Doing of Good and Liberality to Kith and Kin, and He Forbids all Shameful Deeds, Injustice and Rebellion: He Instructs you, that ye may Receive Admonition."** **Surah An Nahal (The Bee), Verse 19.** **When the Imam (رحمتہ اللہ وَتَعَالَیٰ علیہ) met the Khalifa, Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ, he found him Weeping for the Injustice inflicted by his Predecessors upon the 'Ahl ul Ba'ait'. The Imam (رحمتہ اللہ وَتَعَالَیٰ علیہ) Consoled him with Words of Wisdom till the Khalifa رحمتہ اللہ وَتَعَالَیٰ علیہ Sobbed, Knelt down, and Entreated him for more. Then the Imam asked Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ for what Wrong Doing he was brought here to Rectify?** **It was none other than the Orchard of Fadak which The Messenger صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم of Allah سُبْحَانَہُ وَتَعَالَیٰ gave to His Daughter Hazrāt Bibi Fatima tuz Zahra رضي اللہ وَتَعَالَیٰ عنہا as a Gift and to Her Descendants. "Umar رحمتہ اللہ وَتَعَالَیٰ علیہ took a Writing Pad and Pen and Wrote,' In the Name of Allah سُبْحَانَہُ وَتَعَالَیٰ The Merciful, The Compassionate." This is what Umar Ibn Abdul Aziz had handed back to Hazrāt Imam Muhammad Ibn 'Ali رحمتہ اللہ وَتَعَالَیٰ علیہ to rectify the wrong doing with regard to Fadak."** **After this event, the Land of "Fadak" was Handed back to the 'Ahl al Ba'ait'. It was from the Income from these Lands and Orchards that Schools were opened in Medina by the Fourth Imam where Thousands of Students came to Learn the Holy Qurʾān and its True Meanings.** **Hundreds of Narrators of Hadith came out of these Schools, Experts in the Art of Hadith and Islamic Law.**
96 – 99 AH 715 – 717 CE	Sulayman ibn Abdul Malik, Brother of Walid I, 7th becomes the Amir ul Mo'mineen of the Muslims.
The Mediterranean has always been a Linking Sea, and as Islam became Established as a Power to be Reckoned with, Contacts developed with the Christian-Ruled States of Europe. The Islamic Side of the Mediterranean was the Terminus of Ancient Trading Networks between East and West Asia, and the Muslim States Controlled other Routes along which Precious Commodities were carried back and forth. In Europe, the main Destination for these Luxury Imports was Italy. The City Republics of	

Venice, Florence and Genoa controlled Maritime Trade in the Mediterranean, and their Merchants were Principally Responsible for the Movement of Islamic Goods around its Coasts. These objects were prized, because at least initially the Materials and Techniques used to make them were far more sophisticated than anything being made in Europe at the time. Medieval Islamic objects made from Rock Crystal, were thought to have Magical Properties because they were so clear and transparent, compared with the Glass then made in Europe.	
99 – 101 AH 717 – 720 CE	Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالٰی علیہ, commonly known as Umar II, was the eighth Omayyad Khalifa. He made Various Significant contributions and reforms to the Society, and he has been Described as "the most Pious and Devout" of the Omayyad Rulers and was often called the first Mujaddid and fifth Righteous Khalifa of Islam.
100 AH **718 CE**	**Birth Hazrāt Ibrāhim bin Adham رحمة اللہ وَتَعَالٰی علیہ.** **Hazrāt Abu Ishaq Ibrahim ibn Adham رحمة اللہ وَتَعَالٰی علیہ was born in Balkh, Northeastern Province in Persia, and was of Arab Descent. His family was Originally from the Kufa and His Father was the King of Balkh, namely Mansur Adham, and lived in a Large and Luxurious Palace. He is variously attributed to be a Descendant of Hazrāt Umar bin Al Khattab رضي اللہ وَتَعَالٰی عنہ, descended from the Banni Tamin and from the Family of Ijil.**
100 AH 718 CE	Kingdom Of Asturias: Pelayo defeated the Muslims at Covadonga in Northwest Spain. Pelayo, a Christian, created the Kingdom of Asturias.
101 – 105 AH 720 – 724 CE	After the death of Umar II, another son of Abd al Malik, Yazid II became Khalifa. Yazid II is best known for his "Iconoclastic Edict", which ordered the Destruction of Christian Images within the Territory of the Khalifate. In 720 CE, another major Revolt arose in Iraq, this time led by Yazid ibn al-Muhallab.
103 AH 722 CE	Emperor Leo III Forces Conversion of Constantinople's Jews.
103 - 188 AH 722–804 CE	Jābir ibn Ḥayyān variously called as Ṣūfī, al Azdī, al Kūfī, or at Ṭūsī, is the purported author of an enormous number and variety of works, often called the Jabirian corpus. The works that survive today mainly deal with Alchemy and Chemistry, Magic, and Shi'ite Religious Philosophy. However, the Original Scope of the Corpus was Vast and Diverse, covering a wide Range of Topics Ranging from Cosmology, Astronomy and Astrology, Medicine, Pharmacology, Zoology and Botany, to Metaphysics, Logic, and Grammar. Jabir's Works contain the Oldest Known Systematic Classification of Chemical Substances, and the Oldest Known Instructions for Deriving an Inorganic Dompound (Sal Ammoniac or Ammonium Chloride) from Organic Substances (such as Plants, Blood, and Hair) by Chemical Means. His Works also Contain one of the Earliest Known Versions of the Sulfur-Mercury Theory of Metals, a Mineralogical Theory that would remain Dominant until the 18th Century CE. A Significant Part of Jabir's Writings were Informed by a Philosophical Theory Known as "The Science of the Balance" (Arabic: *ʿIlm al Mīzān*), which was

	Aimed at Reducing All Phenomena (Including Material Substances And Their Elements) To a System of Measures and Quantitative Proportions. The Jabirian Works also Contain Some of The Earliest Preserved eschatological, soteriological and imamological Doctrines, Which Jabir Presented As Deriving From His Purported Master, The Imam Hazrāt Jaʿfar As Ṣādiq رحمة الله وَتَعَالَىٰ عليه. Some Arabic Jabirian Works (E.G., *the Great Book Of Mercy*, And *the Book Of Seventy*) Were Translated Into Latin Under The Latinized Name "Geber", And In 13th Century CE Europe An Anonymous Writer, Usually Referred to as Pseudo-Geber, Started to Produce Alchemical and Metallurgical Writings Under This Name
723 – 739 AH 104 – 121 CE	Junaid b. Abd Al Rahman Al Marri became the Governor of Sindh in 723 CE. Secured Debal, then Defeated and Killed Jai Singh; Secured Sindh and Southern Punjab and Stormed Al Kiraj (Kangra Valley) in 724 CE. Junaid next Attacked a number of Hindu Kingdoms in what is now Rajasthan, Gujarat and Madhya Pradesh aiming at Permanent Conquest, but the Chronology and Area of Operation of the Campaigns during 725–743 CE is difficult to follow because accurate, complete information is lacking. The Arabs moved East from Sindh in several Detachments and probably Attacked from both the Land and the Sea, Occupying *Mirmad* (Marumada, in Jaisalmer), *Al-Mandal* (perhaps Okhamandal in Gujarat) or Marwar, and *Dahnaj*, not identified, *al-Baylaman* (Bhilmal) and *Jurz* (Gurjara Country—North Gujarat and Southern Rajasthan), and Attacking *Barwas* (Baraich), Sacking Vallabhi. Gurjara King Siluka Repelled Arabs from "Stravani and Valla", probably the Area North of Jaisalmer and Jodhpur, and the Invasion of Malwa but were ultimately Defeated by Bappa Rawal and Nagabhata I in 725 CE near Ujjain. The Arabs lost Control over the newly Conquered Territories and Sindh due to Arab Tribal Infighting and Arab Soldiers Deserting the Newly Conquered Territory in 731 CE. Al Hakam b. Awana Al Kalbi Recovered Sindh, and in 733 CE, Founded the Garrison City of Al Mahfuza ("The Well Guarded") similar to Kufa, Basra and Wasit, on the Eastern side of a Lake near Brahmanabad. Hakam next attempted to Reclaim the Conquests of Junaid in Al Hind. Arab records merely state that he was successful, Indian Records at Navasari details that Arab Forces Defeated "Kacchella, Saindhava, Saurashtra, Cavotaka, Maurya and Gurjara" Kings. The City of Al Mansura ("The Victorious") was Founded near Al Mahfuza to Commemorate the Pacification of Sindh by Amr b. Muhammad in 738 CE. Al Hakam next invaded the Deccan in 739 CE with the Intention of Permanent Conquest, but was Decisively Defeated at Navsari by the Viceroy Avanijanashraya Pulakeshin of the Chalukya Empire serving Vikramaditya II. Arab Rule was Restricted to the West of Thar Desert.
105 – 125 AH 724 – 743 CE	The final son of Abd al Malik to become Khalifa was Hisham, whose long and eventful Reign was above all marked by the Curtailment of Military Expansion.

	Hisham established his Court at Resafa in Northern Syria, which was closer to the Byzantine Border than Damascus, and resumed Hostilities against the Byzantines, which had lapsed following the failure of the last Siege of Constantinople. The new Campaigns resulted in a number of successful Raids into Anatolia, but also in a Major Defeat (the Battle of Akroinon), and did not lead to any significant Territorial Expansion. From the Khalifate's North-Western African Bases, a series of Raids on Coastal areas of the Visigothic Kingdom paved the way to the Permanent Occupation of most of Iberia by the Omayyads (starting in 711 CE), and on into South-Eastern Gaul (last Stronghold at Narbonne in 759 CE). Hisham's Reign witnessed the end of Expansion in the West, following the Defeat of the Arab Army by the Franks at the Battle of Tours in 732 CE. In 739 CE a Major Berber Revolt broke out in North Africa, which was probably the largest Military Setback in the Reign of Khalifa Hisham. From it, emerged some of the first Muslim States outside the Khalifate. It is also regarded as the beginning of Moroccan Independence, as Morocco would never again come under the Rule of an Eastern Khalifa or any other Foreign Power until the 20th Century CE. It was followed by the Collapse of Omayyad Authority in al Andalus. In India, the Omayyad Armies were Defeated by the South Indian Chalukya Dynasty and by the North Indian Pratiharas Dynasty, stagnating further Eastward Arab Expansion. In the Caucasus, the Confrontation with the Khazars Peaked under Hisham. The Arabs established Derbent as a Major Military Base and Launched several Invasions of the Northern Caucasus, but Failed to Subdue the Nomadic Khazars. The Conflict was Arduous and Bloody, and the Arab Army even suffered a Major Defeat at the Battle of Marj Ardabil in 730 CE. Hisham suffered still worse Defeats in the East, where his Armies attempted to Subdue both Tokharistan, with its Center at Balkh, and Transoxiana, with its Center at Samarkand. Both Areas had already been Partially Conquered, but remained Difficult to Govern. Once again, a Particular Difficulty Concerned the question of the Conversion of non-Arabs, especially the Sogdians of Transoxiana. Following the Omayyad Defeat in the "Day of Thirst" in 724 CE, Ashras ibn 'Abd Allah al Ulami, Governor of Khurasan, promised tax relief to those Sogdians who converted to Islam but went back on his offer when it proved too popular and threatened to reduce Tax Revenues. Discontent among the Khorasani Arabs rose sharply after the losses suffered in the Battle of the Defile in 731 CE. In 734 CE, al-Harith ibn Surayj led a Revolt that received broad backing from Arabs and Natives alike, capturing Balkh but failing to take Merv. After this defeat, al Harith's Movement seems to have been dissolved. The problem of the rights of non-Arab Muslims would continue to plague the Omayyads.
106 AH or 108 AH 728 or 730 CE	**Wisaal Sharif Hazrāt Qasim رحمة الله وَتَعَالَىٰ عليه ibn e Mohammad رحمة الله وَتَعَالَىٰ عليه ibn e Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَىٰ عنه.**

	Hazrāt Abdur Rahman ibn Abi Zannad رحمة الله وَتَعَالَىٰ عليه said that his Father said, "I didn't see anyone who knew the Sunnah better than al Qasim did." Hazrāt Abu Nuʿaym رحمة الله وَتَعَالَىٰ عليه said of him in his Book Hilyat al Auliya: "He was able to Extract the Deepest Juristic Rulings and he was Supreme in Manners and Ethics." Imam Malik رحمة الله وَتَعَالَىٰ عليه Narrated that `Umar bin `Abdul Aziz رحمة الله وَتَعَالَىٰ عليه considered the fifth Rightly-Guided Khalifa, said, "If it was in my Hands, I would have made al Qasim the Khalifa in my Time." Hazrāt Al Qasim رحمة الله وَتَعَالَىٰ عليه Passed the Secret of the Golden Chain to his Successor, his Grandson, the Imam Hazrāt Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه.
	5. Hazrāt Syedna Hazrāt Imam Ja'far Sadiqرحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya (Awwal Nisbat); Qadriya Razzaqiya (Awwal Nisbat); Firdausia (Nisbat Daum) Naqšhbandiya Sillasil. Hazrāt Imam Ja'far ibn Muhammad رحمة الله وَتَعَالَىٰ عليه, the Son of Sixth Apostolic Imam رحمة الله وَتَعَالَىٰ عليه. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه maintained his Father's Policy of Quietism, and played no part in the numerous Rebellions. He stayed out of the uprising of Zaydits who gathered around Hazrāt As Sadiq's رحمة الله وَتَعَالَىٰ عليه Uncle, Hazrāt Zayd رحمة الله وَتَعَالَىٰ عليه, who had the support 'Mu'tazilites' (A Rationalist school of Islamic Thought which flourished in Basra and Baghdad from the 8th to the 10th Century CE) and the Traditionalists of Medina Munawara and Kufa. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه also did not support the Rebellion led by his Cousin, Hazrāt Muhammad al Nafs al Zakiyya رحمة الله وَتَعَالَىٰ عليه who was inspired by 'Kaysanites', (A Shi'a Sect, Followers of Hazrāt Al Mukhtar رحمة الله وَتَعَالَىٰ عليه). Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه played no part in the Abbasid rebellion against the Umayyads. His response to a Message requesting help from Abu Muslim, the Khorasani Leader for an Uprising against the Umayyads, became Famous. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه asked for a lamp and burned Abu Muslim's letter, saying to the envoy who brought it, "Tell your Master what you have seen." In burning Abû Muslim's letter he had also said, "This man is not one of my men, this time is not mine." Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليهA also evaded requests for assistance to other claims to the Throne, without advancing his own Claims. He had said that even though he, as the designated Hazrāt Imam, was the true Leader of the 'Ummah' (Muslim Fraternity), he would not press his claim to the Khalifate. This conscious position of neutrality was likely why Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه was tolerated by the Umayyad Court for so long. This position also gave rise to the legal precedent of 'Taqiya'. The principle of practicing the dissimulation of outward conformity permitted Muslims in a hostile or persecuting non-Muslim environment for the sake of

their personal safety.

Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه is an example for Muslims in every way. His Greatest Karamat (Lesser Miracle Performed by all who are not Prophets عليهم السّلام) was his firmness on the Shariat. His every step was in accordance with the 'Sunnah' (Practice) of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه . was one of those infallible 'Nufus' (Souls) who were Created by Allah سُبْحَانَهُ وَتَعَالَىٰ to be Models of Moral Excellence. The Character and Conduct of all those Sages in different Stages of their Lives was the Standard of Excellence. The particular Virtues of the Hazrāt Imam, which were recorded by the Historians, included Hospitality; Charity; Helping of the Needy in Secrecy; Fair Treatment of Poor Relatives; Forgiveness, Patience and Fortitude.

During the days of Scarcity, when people tried to hoard food and other goods, Imam asked his Household Manager Trenchab, "The Price of Corn is rising day by day. How much Corn is there in our Warehouse," Trenchab replied that the Imam should not Worry as there was a large quantity of Corn in Store.

The Hazrāt Imam replied, "Give it away to the Poor and let us Face the Situation along with others." Then he ordered that Pure White Wheat Flour should not be used in his Kitchen, and should be mixed with equal quantities of Oat Flour. "We must Share Misfortune with the Needy and the Poor as Long as it Takes."

His profound Knowledge of Religion and other Sciences was famed throughout the entire Islamic World. People came from distant regions to learn from him. The number of his Students reached over Four Thousand. Among them were Scholars of Jurisprudence, Tafsir, Hadith such as Hazrāt Imam Nu'man bin Thabit Abu Hanifa رحمة الله وَتَعَالَىٰ عليه. and Hazrāt Imam Mali Ibn Anas رحمة الله وَتَعَالَىٰ عليه.

Heads of other Religions also came there to discuss with the Imam's Students many matters of dispute and on many occasions returned home after embracing Islam. Sometimes, he himself argued with the opponents, especially atheists. Apart from Religious Sciences, he used to teach to some Students Mathematics, Chemistry, Medicine and Astronomy. Jabir Ibn Hayyan, the famous Pioneer of Physics, Chemistry and Mathematics, was his Disciple who wrote about four hundred Treatises based on his Mentor's Instructions.

The Jurists who learned from him and wrote several volumes of Books on Jurisprudence can be counted by the hundreds.

Perhaps the most interesting of all his Pupils was Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه who Gave public Lectures at Kufa that attracted much attention. In giving decisions, he claimed the right to exercise the Privilege of

	Deduction (Qiyas) and of using his own Judgment (Ra'y) to Supplement the Traditions and for this Departure he was severely Criticized by the Scholars in Mecca Mo'azama and Medina Munawara. **On the Question of the Freedom of Will ('Irada') which was much under Discussion at the time, the Imam Taught, "that Allah سُبْحَانَهُ وَتَعَالَىٰ has decreed some things for us and He has likewise Decreed some things through our Agency, What He Decreed for us or on our behalf, He has concealed from us, but what He has Decreed through our agency, He has revealed to us. We are not concerned, therefore, so much with what he has Decreed for us, as we are with what he has Decreed through our agency."** **As to the Question of the Power ('Qadr') of Directing one's own Actions, the Hazrāt Imam took a Middle Position, which is neither Compulsion ('Jabr') nor Committing ('Tafviz') the Choice to ourselves. He was Accustomed to say in Prayer,"O' Allah سُبْحَانَهُ وَتَعَالَىٰ, Thine is the Praise that I give Thee, and to Thee is the Excuse if I Sin against Thee. There is no Work of Merit on my own Behalf, or on Behalf of another, and in Evil there is no Excuse for me or for another".** **Masudi, the Famous Historian, wrote one of the most important Sayings of Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه ascribed through Hazrāt Imam 'Ali كرم الله وَتَعَالَىٰ وجهو, who is said to have related that when Allah سُبْحَانَهُ وَتَعَالَىٰ Wished to Establish the Creation, the Atoms of Creatures and the Beginning of all Created things, He first Made what he Created in the form of small Particles.** **This was before the Earth and the Heavens were Created. Allah سُبْحَانَهُ وَتَعَالَىٰ Existed Alone in His Authority and Power. So He Cast Forth a Ray of Light, a Flame from His Splendor and it was Radiant. He Scattered this Light in the Midst of Invisible Atoms, which He then United in the Form of our Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Allah سُبْحَانَهُ وَتَعَالَىٰ then Declared unto him, "you are the first of those who shall speak, the one with Power of Choice and the one Chosen.** **To you I Have Trusted my Light and the Treasure of My Guidance. For your Sake I Will Form Spacious Channels, Give Free Course to the Waters, and Raise the Heavens. For your sake I will Give Rewards and Punishments, and Assign Men to Paradise or to the Fire. I Will Appoint the People of your Household ("Ahl ul Ba'ait") for Guidance.** **I Will Bestow upon them the Secrets of My Knowledge. No Truth will be hidden from them and no Mystery concealed. I Will Designate them as My Proof to Mankind, as those who shall Admonish Men of My Power and remind them of My Unity ('Tawhīd')".** **"The Light Descended," Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه continued, "upon our Most Noble Men, and shown through our Imams, so that we are in Fact the Light of Heaven and of Earth. To us is Salvation Committed, and**

	from us are the Secrets of Science Derived, for we are the Destination that all must Strive to Reach. Our Mehdi will be the Final Proof, the Seal of the Imams, the Deliverer of the Imamate, the Apex of the Light, and the Source of all Good Work. Those who Follow us will have our Support in the Hereafter.”
107 AH 726 CE	Birth Hazrāt Syedna Fuzail ibn 'Ayāz Bin Mas'ūd Bin Bishr at Tamīmī رحمة الله وَتَعَالَىٰ عليه (Anglicized as Hazrāt Fuzail ibn Iyād رحمة الله وَتَعَالَىٰ عليه . A number of birthplaces have been attributed to Fuḍayl, including Samarkand, Merv, Mosul and Balkh. The Nisbah of *at Tamīmī* signifies Hazrāt Fuzail‘s رحمة الله وَتَعَالَىٰ عليه belonging to the Arab Tribe of Banu Tamim and the Nisbah of *al Khurāsānī* signifies that he was from Khurasan.
109 AH 728 CE	Wisaal Sharif of Hazrāt Imam Hassan Basri رضي الله وَتَعَالَىٰ عنه. He was raised in the household of Hazrāt Zayd ibn Thabit رضي الله وَتَعَالَىٰ عنه who was not only one of the seven Sahaba Fuqaha (Jurists), but also the one to whom the compilation of the Qurʾān was entrusted. He was nursed by Hazrāt Umm Salamah رضي الله تَعَالَى عنها, the Wisdom filled Consort of Hazrāt Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, who played a crucial role in his upbringing and moral instruction. At his birth, Hazrāt Sayyidī Umar رضي الله وَتَعَالَىٰ عنه Blessed him, saying ‘Oh Allah! Make him Wise in Religion and Beloved to the People.’ Furthermore, he became the Murid of Syednā Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو at the age of fourteen. A childhood surrounded by such Titanic Figures unsurprisingly left and indelible impression upon the Great Imam. He one remarked, “By Allah! I have met Seventy Veterans of Badr. Most of their Garments were wool. Had you seen them you would have said they were insane. Had they seen the best among you they would have said, ‘these people will have no part in the Hereafter;’ and had they seen the worst among you they would have said, ‘these people do not believe in the Day of Reckoning.” Knowledge and Piety. In his uncompromising search for Allah, he became one of the Greatest Saints عليهم الرّحمہ of his Era and was named “Bab al Wilayah” (the Gateway of Sainthood). He was a Ahadis Narrator of the highest Grading, and over 1400 Ahadis in the nine Books have chains running through him. He was also one of the Authorized Fuqaha among the Ta’aba’in, having learned in the Household of Zayd bin Thabit رضي الله وَتَعَالَىٰ عنه, as well as others. His links to Sayyidī Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, are evident in all his fields of Mastery; Ahadis, Fiqh and Tasawwuf. Some Ahadis Masters assert that he related Ahadis directly from Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. According to Hazrāt Abd ar Razzāq رحمة الله وَتَعَالَىٰ عليه, the

	Great Khalifa once accepted his Recommendation in a Judicial Case. Finally, of course, it is the Consensus Judgment of the Great Imams of the Way that Sayyidī Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو Transmitted the Knowledge of Tasawwuf to him with a single look.
	4. Hazrāt 'Abdul Wāḥid Bin Zaid Abul Fazl (Faḍl) رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was a Great Early Sufi Sheikh. He is reported to have received education from Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ علي, before being initiated full-time as a Sufi by Hazrāt Khwaja Hasan al Basri رحمة الله وَتَعَالَىٰ عليه.**
112 AH 731 CE	English Historian and Theologian, Bede, writes his *Ecclesiastical History.* He beings numbering the Years from the time of The Prophet Christ عليه السّلام rather than from the reign of kings – his numbering to be divided between BC and AD (or BCE and CE).
114 AH 733 CE	**Martyrdom of Hazrāt Syedna Imam Mohammad Baqir رحمة الله وَتَعَالَىٰ عليه.** **Now was the time to bring out Books on Hadith, true sayings of the The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and also to show people in practical terms how duties were performed by The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم himself. It was because of this deeper and truer spread of Knowledge that he became known as Baqir.** **The 400 Books of Hadith that were written and later confirmed by his Son Hazrāt Imam Jafar Sadiq رحمته الله وَتَعَالَىٰ عليه when he became Imam after the Passing of his Father, that Kulaini compiled his Monumental Books of Traditions named Al Kafi, during the Period of the Twelfth Shia Imam.** **Ma'athiru'l Baqir:** **In Ma'athiru'l Baqir, the Imam رحمته الله وَتَعَـالَىٰ عليه discussed a number of topics, from the nature of the Soul and the Qualities of the 'Ulema' (Learned Scholars in Islam) to the Attributes of Allah سُبْحَانَهُ وَتَعَـالَىٰ and the Divine Nature (explaining that it was impossible for humans to understand it). A man asked him, "Should I think of anything (to understand Allah سُبْحَانَهُ وَتَعَالَىٰ)?". The Imam replied: "Yes, but you have to imagine a thing which the Mind cannot contain and which is without limit. He is unlike whatever comes into your mind. Nothing resembles Him nor can any thought reach Him." He also said, "Talk about the Creation of Allah سُبْحَانَهُ وَتَعَالَىٰ , but do not talk about Allah سُبْحَانَهُ وَتَعَـالَىٰ Himself, for that increases the owner of the talk nothing except perplexity." He defined a 'Rasul' as a Prophet who hears and sees the Angels عليهم السّلام in bodily form or in a dream. A 'Nabi' is a Prophet who hears but does not see the Angels عليهم السّلام. The Imam was frequently asked to explain Teachings about the Imamate, which is also explained I 'Ma'athiru'l Baqir' (a summary of which is translated into English in Canon Sell's 'Ithna 'Ashar.yya' or The Twelve Shi'a Imams.**

	'Umm al Kitab': **'Umm al Kitab' (The Archetype of the Book), is in the form of a discussion between the Imam and three Companions.** **A major concept of this work is the description of the Numinous Experience. Its Central Motif is the Psychological and Philosophical Explanation of Spiritual Symbols, with Believers instructed to perform acts of self purification and renewal. Colors are used to symbolize theories and levels of consciousness which one must recognize in oneself.** **‘Tafsir al Baqir’:رحمتہ اللہ وَتَعَالَیٰ علیہ Tafsir al Baqir', or 'Tafsir Abul Jaroud', is Hazrāt Imam 'Al Baqir''s رحمتہ اللہ وَتَعَالَیٰ علیہ Exegesis of the Holy Quran. Ibn al Nadim included this Book in his list of Exegeses of the Holy Qurʾān in his 'Kitab al Fihrist'.** **The Founder of the Hanafi School of “Fiqh' (Jurisprudence), Hazrāt Imam Abu Hanifa رحمتہ اللہ وَتَعَالَیٰ علیہ was a Disciple and Student of Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ for a long Period. He used to study 'Fiqh' and 'Ilm e Hadees' (Knowledge of The Sayings of The Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم) and other Branches of Knowledge from The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ, both Shiite and Sunni Scholars agree that most of his Knowledge was derived and obtained from Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ.** **In 100 AH, Hisham bin Abdul Malik became the Kalifa. He was a known enemy of the Ahl e Ba'ait رحمتہ اللہ وَتَعَالَیٰ علیہ and he did not waste any opportunity to bring hardship to the ‘Ahl e Ba'ait’ رحمتہ اللہ وَتَعَالَیٰ علیہ. Allama Majlisi writes that during the last days of his Khalifate, Hisham came to Mecca Mu'azzama for Hajj. Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ and his Son, Hazrāt Imam Jafar Sadiq رحمتہ اللہ وَتَعَالَیٰ علیہ were also present. Hisham was informed that Hazrāt Imam Jafar Sadiq رحمتہ اللہ وَتَعَالَیٰ علیہ delivered a Sermon among the Hajis that he and his Father were Allah's سُبْحَانَہُ وَتَعَالَیٰ Vicegerents and His Command on Earth and whoever was their Friend and well wisher will go to Heaven and whoever is their enemy will be destined to Hell. This infuriated Hisham and when he reached Damascus, he ordered the Governor of Medina Munawara, Ibrahim bin Walid to send the two Imams رحمتہ اللہ وَتَعَالَیٰ علیہ to his Court. Hisham had planned to malign The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ in his Court but The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ overturned his plans which further ignited his enmity and he ordered The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ to be jailed. While in the jail, Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ gave Sermons to the other prisoners, which created an atmosphere of great enthusiasm and devotion towards The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ and against Hisham Sensing the gravity of the situation and the risk of a Revolt, Hisham ordered the release of The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ. He then ordered the Governor of Medina Munawara that Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ should be poisoned as he**

	is becoming a constant threat. The Governor of Medina Munawara, Ibrahim bin Walid carried out the orders and poisoned The Imam رحمتہ اللہ وَتَعَالٰی علیہ in 114 AH. **Hazrāt Imam Muhammad Baqir رحمۃ اللہ وَتَعَالٰی علیہ , lived in this World for a Period of 57 years, and in the 114th year of the Hijra, on the Seventh Day of the Month of Zul Hujja, he left this World in Medina Munawara.**
	6. Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمۃ اللہ وَتَعَالٰی علیہ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausiya (Nisbat Daum); Sillasil. **He was, without doubt, one of the greatest Imams of his era. Hazrāt Imam Ja'far Sadiq رحمۃ اللہ وَتَعَالٰی علیہ was a great 'Abid' (Devotee) and Sufi and many secrets of Tasawwuf were explained by him. It is in Tabqa tul Abrar, that he received the Authority of Ahadith from his Blessed Father, from Hazrāt Imam Zuhri رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Naaf'i ,رحمۃ اللہ وَتَعَالٰی علیہ Hazrāt Ibn Munkadir رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Sufyān Sawri رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Ibn Ainiyyah رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Shu'ba رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Yahya Al Qataan رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Maalik رحمۃ اللہ وَتَعَالٰی علیہ and his Son Hazrāt Imam Musa Kazim رحمۃ اللہ وَتَعَالٰی علیہ attained this Authority of 'Hadith' from him. Hazrāt Allama Ibn Hajar Makki رحمۃ اللہ وَتَعَالٰی علیہ writes in Sawaa'iq Muhariqa. "The Exalted Imams such as Hazrāt Yahya Bin Saeed رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Ibn Jareeh رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Imam Maalik ibn Anas رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Sufyān Sawri رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Sufyan bin Ainiyyah رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Abu Hanifa رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Abu Ayub Sajistani رحمۃ اللہ وَتَعَالٰی علیہ took Ahadith from him.".** **He was a very Exalted and Pious Personality. His inner and outer appearance exuded Brightness and Radiance. He addressed the poor and the downtrodden with great Love.** **He was well known for his 'Ibadaat', and his Striving in the Court of Allah سُبْحَانَہُ وَتَعَالٰی.** **Hazrāt Imam Malik رحمۃ اللہ وَتَعَالٰی علیہ says, "I spent a very long time serving him, and I always found him in one of three Ibadaat. Either he was in 'Namaz' (Muslim Ritual Prayer), or engrossed in recitation of the Qurʾān, or he would be Fasting." He never Narrated any Hadith Sharif without 'Wuzu' (Ritual Ablution).** **He was without doubt a Faithful Servant of Allah سُبْحَانَہُ وَتَعَالٰی , and he always attained everything that he asked for from the Court of Allah سُبْحَانَہُ وَتَعَالٰی ("Mustajib ud Dawaat).**
119 AH 737 CE	For two years Japan has been suffering from a Small Pox Epidemic. Perhaps as much as one-third of the Population has Perished.
119 AH	Marwan ibn Muhammad, the future Marwan II, finally ended the War in 737 CE

737 CE	with a massive invasion that is reported to have reached as far as the Volga, but the Khazars remained unsubdued.
125 – 126 AH 743 – 744 CE	Walid bin Yazid or Walid II ruled until his assassination in the year 744 CE. He succeeded his Uncle, Hisham ibn Abd al-Malik. As heir, al Walid was known for his open-handedness. As Khalifa, he took special care of the crippled and blind, increasing their stipend. Al Walid put Sulayman ibn Hisham in prison. Such a deed, as well as his reputed drinking, singing and immorality aroused opposition. Al Walid was fond of versifying and he arranged horse races. The upright Yazid ibn al Walid spoke against the new ruler's moral laxity. A group began plotting his assassination. When approached, Khalid ibn Abdallah al-Qasri declined to join in and even cautioned al Walid. However, his vague warning aroused al Walid's ire. He imprisoned Khalid and then gave him to Yusuf ibn Umar for fifty million dirhams. Yusuf tortured and killed Khalid. This intensely angered many of al Walid's own relatives. Hearing of the plot, Marwan ibn Muhammad wrote from Armenia urging a more prudent course of action, one more promising for the stability of the state and the preservation of the Omayyad house. This was disregarded and many armed men moved into Damascus. The Khalifa was besieged in a Castle outside the City. He fought well, but on April 16, 744 CE, at Al Aghdaf, in Modern Jordan, he was defeated and killed by the forces of Sulayman ibn Hisham. He was succeeded by his cousin Yazid III.
126 AH 744 CE	Yazid III ibn al Walid ibn 'Abd al Malik was the twelfth Ommayad Khalifa. He reigned for six months, from April 15 to October 3 or 4, 744 CE, and died in that office. Yazid was the son of a Persian Princess who had been given as a concubine to Khalifa al-Walid I. His Mother was Shah e Afrid, a daughter of Peroz. Al-Tabari quotes a couplet of Yazid's on his own ancestry: I am the son of Chosroes, my ancestor was Marwan, Caesar was my Grandsire and my Grandsire was Khagan. During the Reign of his cousin al-Walid II, Yazid spoke out against Walid's "immorality" which included discrimination on behalf of the Banu Qays Arabs against Yemenis and non-Arab Muslims, and Yazid received further support from the Qadariya and Murji'iya (believers in human free will). Yazid slipped into Damascus and deposed Walid in a coup, following this up with a disbursement of funds from the treasury. Yazid named his Brother Ibrahim as his successor. Yazid fell ill of a brain tumor and died on October 3 or 4, 744 CE. Ibrahim duly succeeded him.
126 AH 744 CE	Ibrahim ibn al Walid Ibrahim ruled for two months before he abdicated, and went into hiding out of fear of his political opponents. The shortness of this time and his incomplete acceptance led Muhammad ibn Jarir al-Tabari to state that he did

	not succeed in becoming Khalifa (v. 26, p. 247). However, at Tabari (p. 13) does record that Ibrahim as Khalifa did confirm the appointment of Abdallah ibn Umar as Governor of Iraq. Like most members of the Omayyad family, Ibrahim was executed by the Abbasids in 750 CE.
127 – 132 AH 744 – 750 CE	Marwan II, the grandson of Marwan I, led an Army from the Northern Frontier and entered Damascus in December 744 CE, where he was proclaimed Khalifa. Marwan immediately moved the Capital North to Harran, in present-day Turkey. A rebellion soon broke out in Syria, perhaps due to resentment over the relocation of the Capital, and in 746 Marwan razed the walls of Homs and Damascus in retaliation. Marwan also faced significant opposition from Kharijites in Iraq and Iran, who put forth first Dahhak ibn Qays and then Abu Dulaf as rival Khalifas. In 747 CE, Marwan managed to re-establish control of Iraq, but by this time a more serious threat had arisen in Khorasan.
128 AH 745 CE	China has Accomplishments in Poetry, Painting, Printing and is a Vast Empire, but its Monarchical System tends toward Failure. The Tang Emperor since 712, Xuanzong, has fallen under the Spell of his Son's Wife, Yang Guifei, a Taoist Priestess. Emperor Xuanzong is Ignoring the Economy and China is again Declining.
128 AH **745 CE**	**Birth of Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه.** **He was the Son of Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , the Sixth Hazrāt Imam. The name of his Mother was Hazrāt Bibi Hamida رحمة الله وَتَعَالَىٰ عليه , the Daughter of a Noble Man, Belonging to the States of Barbary.** **Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه Passed twenty years of his Sacred Life under the Gracious Patronage of his Holy Father. His Inherent Genius and Gifted Virtues combined with the Enlightened Guidance and Education from Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , showed in the Manifestation of his future Personality. He was fully versed with Divine Knowledge, even in his Childhood. Allama al Majlisi relates that once Hazrāt Abu Hanifa رحمة الله وَتَعَالَىٰ عليه happened to call upon the Holy Abode of Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه to ask him about some 'Masa'il' (Religious Matters). The Hazrāt Imam was asleep and so he kept waiting outside till the Hazrāt Imam's awakening. Meanwhile, Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه, who was then five years old, came out of his House. Hazrāt Abu Hanifa رحمة الله وَتَعَالَىٰ عليه , after offering him his best compliment, inquired: "O the Son of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم ! what is your Opinion about the Deeds of a Man? Does he do them by himself or does Allah سُبْحَانَهُ وَتَعَالَىٰ make him do them?'" O Abu Hanifa'", the five years old Hazrāt Imam replied at once, in the typical tone of his Ancestors, "The doings of a Man are Confined to three Possibilities. First, that Allah سُبْحَانَهُ وَتَعَالَىٰ Alone Does them, while the Man is quite Helpless.**

	Second, that both Allah سُبْحَانَهُ وَتَعَالَىٰ and the Man do equally Share the Commitment. Third, that Man does them alone. Now, if the first Assumption is True, it obviously would Prove Departure from Justice of Allah سُبْحَانَهُ وَتَعَالَىٰ ('Khakum Ba Dahan': May There be Dust in My Mouth) who Punishes His Creatures for Sins which they have not Committed. And if the Second Condition be Acceptable, even then Allah سُبْحَانَهُ وَتَعَالَىٰ Becomes Unjust if He Punishes the Man for the Crimes in which He is Equally a Partner ('Khakum Ba Dahan'). But the undesirability of both these Conditions is Evident in the Case of Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus, we are Naturally left with the third Alternative to the Problem that men are absolutely Responsible for their own doing."
131 AH 749 CE	Omayyad Khalifate overthrown, Abu Al Abbas, the Great-Grandson of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Uncle, took the public oath as leader of the Abbasids. The Omayyads are then defeated at the Battle of the Zab River by the Abbasids. Nearly all members of the Omayyad clan are then murdered by the Abbasids.
132 – 136 AH 749 – 754 CE	As Saffah In early October 749 (132 AH), Abu al 'Abbās as Saffāh's Rebel Army entered Kufa, a major Muslim Center in Southern Iraq. As Saffah had not been yet declared Khalifa. One of his priorities was to eliminate his Omayyad rival, Khalifa Marwan II. The latter was defeated in February 750 CE at a battle on the (Great) Zab river North of Baghdad, effectively ending the Omayyad Khalifate, which had ruled since 661 CE. Marwan II fled back to Damascus, which didn't welcome him, and was ultimately killed on the run in Egypt that August. In one far-reaching, historic decision, as Saffāh established Kufa as the new Capital of the Khalifate, ending the dominance of Damascus in the Islamic political World, and Iraq would now become the seat of 'Abbassid power for many Centuries. Later tales recount that, concerned that there would be a return of rival Omayyad power, as Saffāh invited all of the remaining members of the Omayyad family to a dinner party where he had them clubbed to death before the first course, which was then served to the hosts. The only survivor, Abd ar Rahman ibn Mu'awiya, escaped to the province of al Andalus (Spain), where the Omayyad Khalifate would endure for three Centuries in the west in the Emirate of Córdoba. Another version is that as Saffāḥ's new Governor to Syria, 'Abd Allāh ibn 'Ali, hunted down the last of the family dynasty, with only Abd ar Rahmān escaping. Ultimately, 'Abbasid rule was accepted even in Syria, and the beginning of the new Islamic dynasty was considered "free from major internal dissensions." As Saffāh's four-year Reign was marked with efforts to consolidate and rebuild the Khalifate. His supporters were represented in the new government, but apart from his policy toward the Omayyad family, as Saffāh is widely viewed by

	historians as having been a mild victor. Jews, Nestorian Christians, and Persians were well represented in his government and in succeeding Abbasid administrations. Education was also encouraged, and the first paper mills, staffed by skilled Chinese prisoners captured at the Battle of Talas, were set up in Samarkand. Equally revolutionary was as Saffāh's reform of the Army, which came to include non-Muslims and non-Arabs in sharp contrast to the Omayyads who refused any soldiers of either type. As Saffāh selected the gifted Abu Muslim as his military commander, an officer who would serve until 755 CE in the Abbasid Army. Not all Muslims accept the legitimacy of his Khalifate, however. According to later Shi'ites, as Saffāh turned back on his promises to the partisans of the Alids in claiming the title Khalifa for himself. The Shi'a had hoped that their *imam* would be named head of the Khalifate, inaugurating the era of Peace and prosperity the millennialists had believed would come. The betrayal alienated as Saffāh's Shi'a supporters, although the continued amity of other groups made Abbasid rule markedly more solvent than that of the Omayyads. Khalifab Abu al `Abbās `Abdu'llāh as Saffāḥ died of smallpox on June 10, 754 CE (136 AH), only four years after taking the title of Khalifa. Before he died, as Saffah appointed his Brother Abu Ja'far al Mansur and, following him, the Khalifa's Nephew Isa ibn Musa as his successors; ibn Musa, however, never filled the position.
132 AH 1258 CE	Sometime around this Year Mexico's Great City of Teotihuacan (Teotihuacán) is among those Cities Destroyed and Left in Ruins, its Great Palaces Burned to the Ground. The City's Population is Reduced to a Few People Living in Hovels in a Few Sections of the City.
132 AH – 656 AH 750 –1258 CE	Abbasid Dynasty.
132 AH 750 CE	The Abbasids take over rule from the Omayyads. Capital moved to Baghdad. More open to Greek Culture. (Omayyad dynasty would continue in Spain, with Center of Learning in Cordoba). Great Academy for Translation established; lasted for two Centuries.
132 – 257 AH 750 – 871 CE	When the Abbasid Revolution overthrew the Umayyads in 750 CE after the Third Fitna, Sindh became independent and was captured by Musa b. K'ab al Tamimi in 752 CE. Zunbil had Defeated the Arabs in 728 CE, and saw off two Abbasid Invasions in 769 and 785 CE. Abbasids attacked Kabul several times and collected Tribute between 787 and 815 CE and extracted Tribute after each Campaign. Abbasid Governor of Sindh, Hisham (in office 768–773 CE) raided Kashmir, Recaptured Parts of Punjab from Karkota Control, and Launched Naval Raids against Ports of Gujarat in 758 and 770 CE, which like other Abbasid Naval Raids launched of 776 and 779 CE, gained no Territory. Arabs occupied Sindian (Southern Kutch) in 810 CE, only to lose it in 841 CE. Civil War erupted

	in Sindh in 842 CE, and the Habbari Dynasty occupied Mansurah, and by 871 CE, five Independent Principalities emerged, with the Banu Habbari Clan controlling in Mansurah, Banu Munabbih occupying Multan, Banu Madan ruling in Makran, with Makshey and Turan falling to other Rulers, all outside Direct Khalifate Control. Ismaili Missionaries found a Receptive Audience among both the Sunni and non-Muslim Populations in Multan, which became a Center of the Ismaili Sect of Islam. The Saffarid Dynasty of Zaranj Occupied Kabul and the Kingdom of Zunbil permanently in 871 CE. A New Chapter of Muslim Conquests began when the Samanid Dynasty took over the Saffarid Kingdom and Sabuktigin seized Ghazni.
133–236 AH 750-850 CE Legal implications of the Holy Qur'an put into a systematic form by the Scholars considered the Founders of the four Sunnı Law Schools: Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه (d. 150 AH 767 CE), Hazrāt Imam Malik ibn Anas رحمة الله وَتَعَالَىٰ عليه (d. 178 AH 795 CE), Hazrāt Imam Ash Shafi'ı رحمة الله وَتَعَالَىٰ عليه (d. 204 AH 820 CE), and Hazrāt Imam Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه (d. 240 AH 855 CE).	
132 or 142 AH 750 or 760 CE	**Birth Hazrāt Syedna Sheikh Abu al Mahfouz Asad ad Din Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Karkh and His Father's name was Firoz.** **Initially, he was a non-Muslim, but even as a child, he had great Love for Islam. He used to always spend his time in the company of Muslim children, and often talked to his parents about accepting Islam.**
136 – 158 AH 754 – 775 CE	Al Mansur or Abu Ja'far Abdallah ibn Muhammad al Mansur He is known for founding the 'Round City' of Madinat al-Salam which was to become the core of imperial Baghdad. Modern Historians regard Al Mansur as the real founder of the Abbasid Khalifate, one of the largest polities in World History, for his role in stabilizing and institutionalizing the dynasty. by holding on to power for nearly 22 years, from Dhu al Hajja 136 AH until Dhu al Hajja 158 AH (754 – 775 CE). Al Mansur was proclaimed Khalifa on his way to Mecca in the year 753 CE (136 AH) and was inaugurated the following year. Abu Ja'far Abdallah ibn Muhammad took the name Al Mansur ("the Victorious") and agreed to make his Nephew Isa ibn Musa his successor to the Abbasid Khalifate. This agreement was supposed to resolve rivalries in the Abbasid family, but Al Mansur's right to accession was particularly challenged by his Uncle Abdullah ibn Ali. Once in power, Khalifa Al Mansur had his Uncle imprisoned in 754 CE and killed in 764 CE. Fearing the power of the Abbasid Army General Abu Muslim, who gained in popularity among the people, Al Mansur carefully planned his assassination, not content with the assassination, committed "outrages on the dead body, and kept it several days in order to glut his eyes with the spectacle."

	The assassination of Abu Muslim caused uproars throughout the province of Khorasan. In 755 CE Sunpadh an Iranian nobleman from the House of Karen, led a Revolt against Al Mansur, taking the cities of Nishapur, Qumis, and Ray. In Ray, he seized the treasuries of Abu Muslim. He gained many supporters form Jibal and Tabaristan, including the Dabuyid ruler, Khurshid, who was paid with money from the treasures. Al Mansur ordered a force of 10,000 under Abbasid commander Jahwar ibn Marrar al lijli was ordered to march without delay to Khorasan to fight the rebellion. Sunpadh was defeated and Khorasan reclaimed by the Abbasids. In 757 CE Al Mansur sent a large Army to Cappadocia which fortified the City of Malatya. In this same year, he confronted a group of the Rawandiyya from the Region of Greater Khorasan that were performing circumambulation around his Palace as an act of worship. When in 758/ 9 CE the people of Khorasan rioted against Al Mansur in the battle of Al Hashimiya, Ma'n ibn Za'ida al-Shaybani, a general from the Shayban tribe and Companion of Yazid ibn Umar al Fazari, the Umayyad Governor of Iraq, appeared at the scene of the uprising completely masked, and threw himself between the crowd and Mansur, driving the insurgents away. Ma'n reveals himself to Al Mansur as "he whom you have been searching" and upon hearing this, Al Mansur granted him rewards, robes of honor, rank, and amnesty from previously serving the Umayyad dynasty. In 762 CE two descendants of Hasan ibn Ali rebelled in Medina and Basra. Al Mansur's troops defeated the rebels first in Medina and then in Basra. This would be the last major uprising against the Khalifa Al Mansur. To consolidate his power Al Mansur founded the new imperial residence and Palace city Madinat as Salam (the city of peace), which became the core of the Imperial capital Baghdad. Al Mansur laid the foundations of Baghdad near the old capital of Madain, on the western bank of the Tigris River, a location acceptable to him and his commanders. The circular city of about 2.4 km diameter was enclosed by a double-thick defensive wall with four gates named Kufa, Syria, Khorasan, and Basra. In the center of the city Al Mansur erected the Khalifa's Palace and the main mosque. Al Mansur had built Baghdad in response to a growing concern from the Chief towns in Iraq, Basra, and Kufa that there was lack of solidity within the regime after the death of Abu'l 'Abbas (later known as as Saffah). Another reason for the construction of the new capital was the growing need to house and provide stability for a rapidly developing Abbasid bureaucracy forged under the influence of Iranian ideals. The medieval historians At Tabari and Al Khatib al Baghdadi would later claim that Al-Mansur had ordered the demolition of the Khosrow Palace in Ctesiphon so that the material could be used for the construction of the *City of Peace*. The Alids, a group descended from The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia's صلى الله وَتَعَالَىٰ عليه و آله وسلم closest male relative and cousin Hazrāt Imam al A'ima Ali al Murtaza كرم الله

وَتَعَالَىٰ وجهو ibn Abu Talib, had fought with the Abbasids against the Omayyads. They wanted the power to be given to the Hazrāt Imam Ja'far as Sadiq رحمتہ اللہ وَتَعَالَىٰ علیہ, a Great-Grandson of Hazrāt Imam al A'ima Ali al Murtaza کرم اللہ وَتَعَالَىٰ وجهو and one of the most influential Scholars in Islamic jurisprudence at the time. When it became clear that the Abbasid family had no intention of handing the power to an Alid, groups loyal to Hazrāt Imam al A'ima Ali al Murtaza کرم اللہ وَتَعَالَىٰ وجهو moved into opposition. When Al Mansur came to power as second Abbasid Khalifa he started to suppress what he perceived as extreme elements in the broad Muslim coalition that had supported the Abbasid Revolution. He would be the first Abbasid Khalifa to uphold Islamic orthodoxy as a matter of public policy. While Al Mansur's Regime did not intrude into the private realm of elites, orthodoxy was promoted in public worship, for example through the organization of pilgrim caravans. Al Mansur's harsh treatment towards the Alids led to a Revolt in 762 – 763 CE but they were eventually defeated.

Imam Ja'far as Sadiq became the victim of harassment by the Abbasid family and in response to his growing popularity among the people was eventually poisoned at the orders of the Khalifa in the tenth year of Al Mansur's Reign. According to a number of sources, Abu Hanifa an-Nu'man, who founded a School of jurisprudence, was imprisoned by Al Mansur. Malik ibn Anas, the founder of another school, was flogged during his rule, but Al Mansur himself did not condone this. Al Mansur's cousin, the Governor of Madinah at the time, had ordered the flogging and was punished for doing so. Muhammad and Ibrahim ibn Abdallah, the grandsons of Imam Hassan ibn Ali, grandson of Muhammad, were persecuted by Al Mansur after rebelling against his Reign. They escaped his persecution, but Al Mansur's anger fell upon their Father Abdallah ibn Hassan and others of his family. Abdallah's sons were later defeated and killed.

Al Mansur was the first Abbasid Khalifa to sponsor the Translation Movement. Al Mansur was particularly interested in sponsoring the translations of texts on astronomy and astrology. Al Mansur called scientists to his Court and became noted as patron of astronomers. When Al Mansur's Baghdad Court was presented with the *Zij al-Sindhind*, an Indian astronomical handbook that included tables to calculate celestial positions, Al Mansur ordered for this major Indian work on Astronomy to be translated from Sanskrit to Arabic. The Astronomical tables in the Arabic translation of *Zij al Sindhind* became widely adopted by Muslim Scholars. During Al Mansur Reign Greek works were also translated, such Ptolemy's *Almagest* and Euclid's *Elements*.

Al Mansur had Persian Books on Astronomy, Mathematics, Medicine, Philosophy and other Sciences translated in a systematic campaign to collect Knowledge. The translation of Persian Books was part of a growing interest in ancient Iranian heritage and a Persian revivalist movement which Al Mansur sponsored. The translation and study of works in Pahlavi, a pre Islamic language of Persia, became fashionable among intellectuals and authors who supported the Abbasid

	Khalifate. Government secretaries of Persian descent in Al Mansur's administration sponsored translations of Pahlavi texts on the History and principles of royal administration. Popular Arabic translations were produced by Ibn al Muqaffa of texts that documented the systems and hierarchies of the Sasanian Empire. Al Mansur was greatly interested in the quality of the translation and paid Al Ḥajjāj ibn Yūsuf ibn Maṭar to translate Euclid's *Elements* twice. Al Mansur paid for the physician Jabril ibn Bukhtishu to write Arabic translations of Medical Books, while the first Arabic translations of Medical texts written by Galen and Hippocrates were done by Al Mansur's official translator. In 765 CE, Al Mansur suffered from a stomach ailment and called the Christian Syriac-speaking physician Jurjis ibn Bukhtishu from Gundeshapur to Baghdad for Medical treatment. In doing so Al Mansur started the tradition among Abbasid Khalifas, who would pay physicians of the Nestorian Christian Bukhtishu family to attend to their needs and to write original Arabic Medical treatises, as well as translate Medical texts into Arabic. The Byzantine Emperor Constantine V had used the weakness of the Umayyad Khalifate to regain land from Muslim rulers. After the Omayyad Khalifate was defeated by Al Mansur's predecessor As Saffah, Constantine V invaded Armenia and occupied parts of it throughout 751 and 752 CE. Under Al Mansur's rule Muslim Armies conducted raids on Byzantine territory. Al Mansur was the first Abbasid Khalifa to hold a ransom meeting with the Byzantine Empire. Diplomats in the service of Constantine V and Al Mansur first negotiated the exchange of prisoners in 756 CE. In 763 CE, Al Mansur sent his troops to conquer Al Andalus for the Abbasid empire. But the Umayyad Khalifa Abd al Rahman I successfully defended his territory. Al Mansur withdrew and thereafter focused his troops of holding the Eastern part of his Empire on lands that were once part of Persia. Some Historians credit Al Mansur with starting the Abbasid – Carolingian alliance. In fact, it was the first Carolingian King Pippin III who initiated a new era of Franconian diplomacy by sending diplomatic envoys to Al Mansur's Baghdad Court in 765 CE. It is probable that Pippin III sought an alliance with Al Mansur against their common enemies, the Emirate of Córdoba. In 768 the envoys of Pippin III returned to Francia along with Khalifa Al Mansur's ambassadors. Pippin III received Al Mansur's delegation in Aquitaine and gifts were exchanged as a sign of the new alliance. This alliance was solidified when between 797 – 807 CE King Charlemagne and Khalifa Harun Al Rashid established Embassies. Al Mansur's treatment of his Christian subjects was severe; he "collected from them capitation with much vigor and impressed upon them marks of slavery." When al Mansur died, the Khalifate's Treasury contained 600,000,000 Dirhams and fourteen Million dinars. On his deathbed, Mansur said, “I have sacrificed the

	World to Come, for a mere dream!"
136 AH 754 CE	Pepin The Short, King of the Franks founded the Carolingian Dynasty.
137 AH 755 CE	Alliances and trade between Mayan city-states have begun to break down. Malnutrition is on the rise. A diminishing food supply might be creating social upheaval and war.
147 AH 765 CE	**Shahadat of Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه.** **Toward the end of his life, the Imam رحمة الله وَتَعَالَىٰ عليه was subjected to severe restrictions placed upon him by the Abbasid Khalifa Mansur, who ordered such torture and merciless killing of many of the Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم, who were Shi'ite, that his actions even surpassed the cruelty and heedlessness of the Omayyads. On his orders, they were arrested in Groups, some thrown into deep and dark Prisons and tortured until they Passed Away, while others were beheaded or buried alive or placed at the base of or between walls of buildings, and walls were constructed over them. Hisham, the Omayyad Khalifa, had ordered the sixth Imam to be arrested and brought to Damascus. Later, the Imam was arrested by Saffah, the Abbasid Khalifa, and brought to Iraq. Finally, Mansur had him arrested again and brought to Samarra where he had the Hazrāt Imam kept under supervision, was in every way harsh and discourteous to him, and several times thought of killing him. Eventually the Imam was allowed to return to Medina where he spent the rest of his life in hiding, until he was Poisoned and Martyred through the intrigue of Mansur. Upon hearing the news of the Imam's Martyrdom, Mansur wrote to the Governor of Medina, instructing him to go to the house of the Imam on the pretext of expressing his condolences to the family, to ask for the Imam's Will and Testament and read it. Whoever was chosen by the Imam as his inheritor and successor should be beheaded on the spot. Of course the aim of Mansur was to put an end to the whole question of the Imamate. When the Governor of Medina, following orders, read the last Will and Testament, he saw that the Hazrāt Imam had chosen four people rather than one to administer his last Will and Testament: the Khalifa himself, the Governor of Medina, 'Abdullah Aftah, the Imam's older son رحمة الله وَتَعَالَىٰ عليه, and Hazrāt Imam Musa رحمة الله وَتَعَالَىٰ عليه, his younger Son. In this way the plot of Mansur failed.**
	6. Hazrāt Bāyazīd Busṭāmī Abū Yazīd Ṭayfūr bin ʿĪsā bin Surūshān al Busṭāmi رحمة الله وَتَعَالَىٰ عليه Naqšhbandiya Khalifa. **Hazrāt Khwājā Bāyazīd Busṭāmi رحمة الله وَتَعَالَىٰ عليه, known as Sultān al Ārifīn, King of the Auliya, May Allah سُبْحَانَهُ وَتَعَالَىٰ Mercy be Showered upon him Forever, was Born in 136 AH (753/754 CE) and Passed away on 15 Sha'ban 261 AH (24/25 May 875 CE). He was Born and Lived most of his Life in Busṭām (also called Bastām), situated currently in the Simnān**

	Province of Iran. **Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه Characterized the Relationship of Love between the Mystic and Allah سُبْحَانَهُ وَتَعَالَىٰ, as 'Ishq' ('Passionate Love'), a Term normally used for Love between Humans. Through his Powerful Expressions of Love for Allah سُبْحَانَهُ وَتَعَالَىٰ, later came to Symbolize the Insatiable, Intoxicated Lover.**[2] **I have planted Love in my Heart,** **And shall not be Distracted until Judgment Day.** **You have Wounded my Heart when You came Near me.** **My Desire Grows, my Love is Bursting.** **He has Poured me a Sip to Drink.** **He has Quickened my Heart with the Cup of Love** **Which He has Filled at the Ocean of Friendship.** **Again He States:** **If the Eight Paradises were revealed to me in my hut, and the Dominion of both the Worlds and all their environs were given to me, I still would not wish them in place of a single sigh that rises at morning tide from the depth of my soul recalling my yearning for Him.v**[3] **Attributed to Hazrāt Ṭayfur Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه.** **The Devil does not exist outside of You, Every person's Devil resides within them. One Day Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه saw his Lower Self in the shape of a Sly Fox, He began to Belabor it but it Grew Stronger with every Blow. He Heard a Voice Saying, The Self is one of the Strangest of Allah's سُبْحَانَهُ وَتَعَالَىٰ Creations. It's Condition is that it Thrives upon The Opposite of Everything. If You Beat it, it will Grow Strong, If You Starve it, it will Grow Fat and if You Feed it, it will Grow Weak.** **Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه is considered to be "of the six Bright Stars in the Firmament of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم", and a link in the Golden Chain of the Naqšhbandi Tariqah. He is regarded as the first Mystic to openly speak of the Annihilation (Fanā) of the base self in the Divine, whereby the mystic becomes fully absorbed to the point of becoming unaware of himself or the objects around him. Every existing thing seems to vanish, and he feels free of every barrier that could stand in the way of his viewing the Remembered One. In one of these States, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه cried out: "Subhāni, Ma Azma Shāāni" (Praise to Me, for My Greatest Glory)!** **These Words, Spoken in a State of Trance, are Termed as 'Shatiyāt' in Sufism and are Not to be Taken Literally. This is illustrated from an Anecdote related regarding these words.**

2 Karamustafa. Sufism The Formative Period. Pg 4 (20).

3 Abū Ḥāmid al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn* (Beirut: Dār al-Fikr, n.d., rprt of Cairo 1933 edition, 4 vols), 4:313. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	One day while in a State of Trance, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه repeated these words. When he regained his Normal State, his Companions repeated the words and asked him as to their significance. Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه Stated that this was Disbelief and "Shirk" (Ascribing Partners to the Unitary Allah سُبْحَانَهُ وَتَعَالَىٰ, and that his Companions should take up their Swords and strike of his head if he ever repeated his words. One day the same conditions prevailed and Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه did repeat his Statement. His Companions took up their Swords and sought to Strike him. When Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه resumed his Sober State, he asked his Companions as to what had transpired. The stated that whenever they sought to Strike him he dissappeared and reappeared in a different place. When they sought to strike him all together, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه seemed to be replicated many times and each was but a mere Phantom! Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه exclaimed: "Then it was not I who was present"! This describes the State of being Completely Absent from Self. His Belief in the Unity of all Religions became apparent when asked the question: "How does Islam view other Religions?" His reply was "All are Vehicles and a Path to Allah's سُبْحَانَهُ وَتَعَالَىٰ Divine Presence".
	7. Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه قدسالله السرح العزى. Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه is the Seventh Apostolic Hazrāt Imam. His Epithet was Abu'l Hassan and his Title was 'al Kazim'. His Matchless Devotion and Worship of Allah سُبْحَانَهُ وَتَعَالَىٰ has also earned him the Title of "Abd us Swaleh" (Virtuous Servant of Allah سُبْحَانَهُ وَتَعَالَىٰ). Generosity was Synonymous with his Name and no Beggar ever returned from his Door empty handed. Even after his 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ), he continued to be Obliging and was Generous to his Devotees who came to his Holy Shrine with Prayers and Behests, which were Invariably Granted by Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus, one of His additional titles is also ``Bāb 'al Hawāij'' (the Door to Fulfillment of Needs).
148 AH 766 CE	Birth: Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Hazrāt Imam Reżā (Ali ibn Musa) رحمة الله وَتَعَالَىٰ عليه, was the Son of the Seventh Hazrāt Imam. His Grandfather Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه Passed Away one month before the birth of Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه. The family must have been consoled by his birth which took place after such a great loss. He was brought up and instructed by his affectionate Father, under whose supervision he passed his boyhood and youth. He availed himself of the instructions of his learned Father for thirty one years, till the

	later was taken to Baghdad to suffer the hardship of imprisonment for four years till his Passing. Hazrāt Imam Musa Ibn Ja'far رحمة الله وَتَعَالَىٰ عليه could foresee that the hostile Abbasid ruler would not allow him to live peacefully and circumstances would take such a turn that his followers would not be able to see him or inquire about his successor prior to his Passing. So, while free and undisturbed in Medina, he felt the need to introduce his successor to his followers. He, therefore, assembled seventeen Prominent Dignitaries from the Descendants of Hazrāt Imam 'Ali رحمة الله وَتَعَالَىٰ عليه and proclaimed that his Son 'Hazrāt Ali Ibn Musa رحمة الله وَتَعَالَىٰ عليه would succeed him. He also wrote his will on which 60 Respected Elders of Medina signed as Witnesses. Such elaborated arrangements were never made by any other Hazrāt Imam, and they proved to be most appropriate due to the controversy about the Imamate, which ensued after the Passing of Hazrāt Imam Musa Ibn Ja'far رحمة الله وَتَعَالَىٰ عليه.
151 AH 768 CE	Charles, Eldest Son of Pepin III (Pepin the Short), Inherits Half of his Father's Frankish Empire.
153 AH 770 CE	Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه ('Umar II), Omayyad Khalifa, considered by Sufis and others as model of Piety as Ruler, less Worldly than other Omayyads. He is considered one of the finest Rulers in Muslim History, second only to the four rightly guided Khalifas — Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, Hazrāt Umar رضي الله وَتَعَالَىٰ عنه, Hazrāt Uthmān رضي الله وَتَعَالَىٰ عنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. In fact, in some circles, he is affectionately referred to as the fifth and the last Khalifa of Islam. The Roman Emperor, when heard about his death, said: "A virtuous person has passed away... I am hardly surprised to see an ascetic who renounced the World and give himself to the prayers of Allah سُبْحَانَهُ وَتَعَالَىٰ. But I am certainly surprised at a person who had all the pleasures of the World at his feet and yet he shut his eyes against them and lived a life of Piety and Renunciation." Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه ruled as a Khalifa for only 30 months but during this short period he changed the World. His tenure was the brightest period in the 92-year History of the Umayyad Khalifate. He was the Son of Abdul Aziz bin Marwan, the Governor of Egypt while his Mother, Umm-i-Aasim was the Granddaughter of Khalifa Umar Ibn Al Khattab رضي الله وَتَعَالَىٰ عنه. After being nominated Khalifa, Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه addressed the People from the Pulpit saying: "O People, I have been nominated your Khalifa despite my unwillingness and without your Consent. So here I am, I relieve you of your Pledge (Ba'ait) that you have taken for my Allegiance. Elect whomsoever you find suitable as your Khalifa." People shouted: "O Umar, we have full faith in you and we want you as our Khalifa." Hazrāt 'Umar ibn 'Abd al

	‘Azız رحمة الله وَتَعَالَىٰ عليه continued, “O People, obey me as long as I obey Allah سُبْحَانَهُ وَتَعَالَىٰ; and if I disobey Allah سُبْحَانَهُ وَتَعَالَىٰ, you are not duty-bound to obey me." Hazrāt ‘Umar ibn ‘Abd al ‘Azız رحمة الله وَتَعَالَىٰ عليه was extremely Pious and averse to Worldly luxuries. He preferred simplicity to extravagance. He deposited all assets and wealth meant for the ruling Khalifa into the Bait Al Maal. He even abandoned the Royal Palace and preferred to live in a modest house. He wore rough clothes instead of royal robes and often went unrecognized in public like his Great Grandfather Khalifa Umar ibn Al Khattab رضي الله وَتَعَالَىٰ عنه. After his appointment as Khalifa he discarded all the pompous appendages of Princely life-servants, slaves, maids, horses, Palaces, golden robes and real estates and returned them to Bait Al Maal. He also asked his Wife Fatima to return the jewelry she had received from her Father Khalifa Abdul Malik. The faithful Wife complied with his bidding and deposited all of it in the Bait Al Maal. Later, he got his articles of luxury auctioned for 23,000 dinars and spent the amount for charitable purposes." He never built a house of his own. Allama Suyuti in his historical work "Taarikh Al Khulafa" records that Hazrāt ‘Umar ibn ‘Abd al ‘Azız رحمة الله وَتَعَالَىٰ عليه spent only two dirhams a day when he was Khalifa. He received lesser salary than his subordinates. His private properties yielded an income of 50,000 Dinars annually before his nomination, but when he returned all his properties to the Bait Al Maal, his private income was reduced to 200 Dinars per annum. This was his wealth when he was commanding the vast Khalifate from the borders of France in the West to the borders of China in the East. Once his Wife found him weeping after Prayers. She asked what had happened. He replied: "I have been made the ruler over the Muslims and I was thinking of the poor who are starving, and the sick who are destitute, and the naked who are in distress, and the oppressed that are stricken, and the stranger that is in prison, and the venerable elder, and him that hath a large family and small means, and the like of them in countries of the Earth and the distant provinces, and I felt that my Lord would ask me about them on the Day of Resurrection, and I feared that no defense would avail me (at that time), and I wept." He was very considerate to his subjects. His generous reforms and leniency led the people to deposit their taxes willingly. Ibn Kathir writes that thanks to the reforms undertaken by Hazrāt ‘Umar ibn ‘Abd al ‘Azız رحمة الله وَتَعَالَىٰ عليه, the annual revenue from Persia alone increased from 28 million Dirhams to 124 million Dirhams. He undertook extensive public works in Persia, Khorasan and North Africa, including the construction of canals, roads, rest houses for travelers and Medical dispensaries. The result was that during his short Reign of two and half years, people had become so prosperous and contented that one could hardly find a person who

	would accept alms. Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ is credited with having ordered the first collection of Hadith, in an official manner, fearing that some of it might be lost. Abu Bakr ibn Muhammad ibn Hazm and Ibn Shihab Al-Zuhri, were among those who compiled Hadith at Hazrāt ‘Umar ibn ‘Abd al ‘Azız’s رحمة الله وَتَعَالَىٰ عليه behest. Following the example of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ sent out emissaries to China and Tibet, inviting their Rulers to embrace Islam. It was during the time of Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ that Islam took roots and was accepted by a large segment of the population of Persia and Egypt. When the officials complained that because of conversions, the Jizya Revenues of the State had experienced a steep decline, Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ wrote back saying that “Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was sent as a Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and not as a Tax Collector." He abolished home tax, marriage tax, stamp tax and many other taxes as well. When many of his agents wrote that his fiscal reforms in Favor of new converts would deplete the Treasury, he replied, "Glad would I be, by Allah سُبْحَانَهُ وَتَعَالَىٰ, to see everybody become Muslim so that you and I would have to till the soil with our own hands to earn a living." Once a Muslim murdered a non-Muslim of Hira. Khalifa Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ, when informed of the event, ordered the Governor to do justice in the case. The Muslim was surrendered to the relations of the murdered person who killed him. The general Princely class of that time could not digest these policies of justice, simplicity and equality. A slave of the Khalifa was bribed to administer the deadly poison to him. The Khalifa having felt the effect of the poison sent for the slave and asked him why he had poisoned him. The slave replied that he was given 1,000 dinars for the job. The Khalifa took the amount from him and deposited it in Bait Al Maal. Freeing the slave he asked him to leave the place immediately, lest anyone might kill him. This was his last deposit in the Bait Al-Maal for the Welfare of Muslims. Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ died in Rajab 101 AH at the age of 38 in a rented house at the place called Dair Sim’aan near Homs. He was buried in Dair Sim’aan on a piece of land he had purchased from a Christian. He reportedly left behind only 17 Dinars with a will that out of this amount the rent of the house in which he died and the price of the land in which he was buried would be paid. And thus departed the great soul from the World. May Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ rest his soul in peace and award him the best place in Paradise.
154 AH **770 CE**	The Fujiwara Family Removes Empress Shotoku from Power. She had Fallen in Love with a Buddhist Monk, Kokyo, whom she had Promoted as her Chief

	Minister. Nara Society was Shocked. Henceforth Women are Exempted from Imperial Succession.
156 AH **772 CE**	**Hazrāt Habib ibn Mohammad al Ajami al Basri رحمـة الله وَتَعَـالَىٰ عليه, was a Persian settled at Basra, was a noted Transmitter of the Holy Sayings (Ahadis) of the Last Prophet Hazrāt Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who transmitted from Hazrāt Hasan al Basri رحمة الله وَتَعَالَىٰ عليه , Hazrāt Ibn Sirin رحمة الله وَتَعَالَىٰ عليه, and other authorities. His conversion from a life of ease and self-indulgence was brought about by Hazrāt Hasan's رحمة الله وَتَعَالَىٰ عليه eloquence; he was a frequent Attendant at his Lectures, and became one of his closest Associates.** **Hazrāt Habib al Ajami رحمـة الله وَتَعَـالَىٰ عليه, to begin with was a Man of Property and a Usurer. He dwelt in Basra, and every day he made the rounds to dun his clients. If he got no money, he would demand payment for his shoe leather. In this manner he covered his daily expenditure. One day he had gone to look for a certain debtor. The man was not at home; so failing to find him, he demanded shoe leather payment. "My husband is not at home", the Debtor's wife told him. "I myself have nothing to give you. We had killed a sheep, but only the neck is left. If you like I will give you that."** **"That is something," the Usurer replied, thinking that he might at least take the sheep's neck off her and carry it home. "Put a pot on the fire".** **"I have neither bread nor fuel," the woman answered.** **"Very well," the man said. "I will go and fetch fuel and bread, and it can be charged to shoe leather."** **So he went off and fetched these things, and the woman set the pot. When the pot was cooked the woman was about to pour its contents into a bowl when a beggar knocked at the door.** **"If we give you what we have got," Habib shouted at him, "You will not become rich, and we will become poor ourselves."** **The beggar, despairing, petitioned the woman to put something in the bowl. She lifted the lid of the saucepan, and found that its contents had all turned to black blood. Turning pale she hurried back and taking Habib by the hand, led him towards the pot.** **"Look what has happened to us because of your cursed usury, and your shouting at the beggar!" she cried. "What will become of us now in this World, not to mention the next?"** **On seeing this, Habib felt a fire within him which never afterwards subsided. "Woman," he said, "I repent of all I have done." Next day he went out to look for his clients. It happened to be a Friday, and the children were playing in the street. When they sighted Habib they started to shout.** **"Here comes Habib the usurer. Run away, lest his dust settles on us and we become as cursed as he!"** **These words hurt Habib very much. He took his way to the meeting hall, and**

	there certain phrases passed Hazrāt Hasan al Basri's رحمة الله وَتَعَالَىٰ عليه lips which struck Habib straight to the heart, so that he fainted. Then he repented. **Realizing what had happened, Hazrāt Hasan al Basri رحمة الله وَتَعَالَىٰ عليه took him by the hand and calmed him.** **As he returned from the meeting he was spotted by one of his debtors, who made to run away.** **"Do not run away," Habib called to him. "Till now it was for you to flee from me; now I must run away from you."** **He passed on. The children were still playing. When they sighted Habib they shouted again. "Here comes Habib the penitent. Run away, lest our dust settles on him, for we are sinners against Allah."** **"My Allah and Master!" cried Habib. "Because of this one day that I have made my peace with Thee, Thou hast beaten the drums of men's hearts for me and noised my name abroad for virtue." Then he issued a proclamation. "Whoever wants anything from Habib, come and take it!" The people gathered together, and he gave away all his possessions so that he was left penniless.**
156 AH **772 CE**	Charles, eventually to be Known as Charles the Great (Charlemagne in French), begins Thirty Years of Conquest and Rebuilding the Empire of the Franks, with an Infantry carrying Axes, Spears and Shields of Wood and Leather.
158 – 169 AH 775 – 785 CE	Al Mahdi Abu Abdallah Muhammad ibn Abdallah al Mansur commenced his rule as Abbasid Khalifa after his Father's Death by releasing several political prisoners, expanding and decorating the holy places of Mecca and Medina, and building fountains and lofts for Hajj pilgrims. He expanded the mail service, increased his secret service, fortified cities, and increased judicial appointments. His charitable giving was also impressive. Al Mahdi reigned for ten years. He imprisoned his most trusted vizier Ya'qub ibn Dawud. In the year 167 AH 783 CE, al Mahdi instituted an official inquisition which led to the execution of alleged Zindiq (heretics). He was fond of music and poetry and during his Khalifate many musicians and poets received his patronage and he supported musical expression and poetry across his dominion; accordingly, his son Ibrahim ibn al-Mahdi (779 – 839 CE) and his daughter 'Ulayya bint al-Mahdī (777 – 825 CE) were both noted poets and musicians. While the first Abbasid Khalifas were distracted with cementing their Authority, the Byzantines were occupied fighting Slavic clans in Macedonia and Thrace and battling the Bulgars. Once Mahdi felt secure in his rule, he fought the Byzantines with more force than his predecessors. He increased his line of control from Syria to the Armenian frontier and claimed the strategic town of Tarsus, that linked Anatolia, Syria, and northern Iraq. The Cosmopolitan City of Baghdad blossomed during al Mahdi's Reign. The city

	attracted immigrants from Arabia, Iraq, Syria, Persia, and lands as far away as Afghanistan and Spain. Baghdad was home to Christians, Jews, Hindus and Zoroastrians, in addition to the growing Muslim population. It became the World's largest City.
160 or 165 AH 777 or 782 CE	**Wisaal Sharif Hazrāt Sheikh Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه.** **After having Gained Knowledge from Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه for a period of Twenty Years Hazrāt Sheikh Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه attained Spiritual Knowledge from Hazrāt Habib Ajami رحمة الله وَتَعَالَىٰ عليه; Hazrāt Fuzail Bin Ayaz رحمة الله وَتَعَالَىٰ عليه; and Hazrāt Ibraheem Adham رحمة الله وَتَعَالَىٰ عليه.** **It is related that Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه attained The State of Repentance after hearing the follow Verse.** **"Which is the Face that has not been Buried in the Dust? And which Eye has not dripped into the Earth?"** **Upon hearing these words Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه went to Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه and explained that he was facing a strange condition and Spiritual State. The Venerable Imam stated that Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه should take up seclusion for some time. After some time the Imam told Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه that he should now mix with the People and learn to bear their affliction with Grace and Patience. Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه accordingly did as instructed and would listen to everyone with due regard, however, he would always remain silent himself. Eventually he took Ba'ait (Allegiance) of Hazrāt Habib Tai رحمة الله وَتَعَالَىٰ عليه and remained in his Service. All his life he made do with very little and was wont to eat unleavened bread dipped in water. One day someone saw Hazrāt Dāʾud Tai's رحمة الله وَتَعَالَىٰ عليه Earthen Water Container lying in the Sunlight. The person asked him why he did not shift it to the shade to keep the water cool. Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه replied that when he had placed it there there was shade and now it is exposed to the sun. However, he is too ashamed to shift the Jar merely to satisfy his Lower Self's craving for cold water.** **Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه had inherited a Large House and he used to live in one room. Due to lck of maintenance the room's roof caved in and he shifted to another room. This kept on recurring till there was only one room left. Someone asked him why he did not get the roof repaired. He replied that He had made a Promise that he would not get the roof repaired. The day Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه Passed Away, the roof of the last room caved in.**
	6/7 Hazrāt Syedna Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya, Qadriya Razzaqiya (9 Awwal Nisbat, 6 Daum Nisbat); Firdausiya Sillsila (6 Awwal Nisbat, 7 Daum Nisbat).

	A prominent Mystic of the Baghdad school. Hazrāt Ma‘ruf e Karkhi’s رحمة الله وَتَعَالَىٰ عليه Mother and Father were both Christians. When they sent him to school, his Master said to him, “Say, Allah سُبْحَانَهُ وَتَعَالَىٰ is the third of three.” “No,” answered Ma‘ruf. “On the contrary, He is Allah سُبْحَانَهُ وَتَعَالَىٰ, the One.” The Teacher beat him, but to no avail. One day the Schoolmaster beat him severely, and Ma‘ruf ran away and could not be found. **“If only he would come back,” his Mother and Father said. “Whichever Religion he wished to follow, we would agree with him.”** **Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه came to Hazrāt Ali ibn Musa ar Reza رحمة الله وَتَعَالَىٰ عليه and accepted Islam at his hands. Some time passed. Then one day he made his way home and knocked at the door of his Father’s house.** **“Who is there?” they asked.** **“Ma‘ruf,” he replied. “What faith have you adopted?” “The Religion of Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, the Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ.”** **His Mother and Father immediately became Muslims.**
d. 160 AH d 777 CE	Ibrāhīm al-Fazārī Ibrahim ibn Habib ibn Sulayman ibn **Samura ibn Jundab al-Fazari** (died 777 CE) was an 8th-Century Muslim mathematician and astronomer at the Abbasid Court of the Khalifa Al-Mansur (r. 754–775 CE). He should not to be confused with his Son Muḥammad ibn Ibrāhīm al-Fazārī, also an astronomer. He composed various astronomical writings ("on the astrolabe", "on the armillary spheres", "on the calendar").
162 AH **779 CE**	**Wisaal Sharif Hazrāt Ibrāhīm Adham al Balkhī رحمة الله وَتَعَالَىٰ عليه.** **One day Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه came to a well. He let down the bucket, and it came up full of gold. He emptied it and let it down again, and it came up full of pearls. In merry mood he emptied it once more. “O Allah سُبْحَانَهُ وَتَعَالَىٰ,” he cried, “Thou art offering me a treasury. I know that Thou art All-Powerful, and Thou Knowest that I shall not be deluded by this. Give me water, that I may make my ablution.”** **Hazrāt Ibrahim bin Adham رحمة الله وَتَعَالَىٰ عليه attained unity with the Beloved in Damascus.** **Although some Scholars are of the opinion that he was Martyred in 165 AH in a Naval Expedition against Byzantium. On his Passing Away a voice was heard proclaiming, "Now has indeed passed away the Imam of the World.”** **Quotes and Sayings.** **1. Three veils must be removed from the Traveler's Heart so that the door of happiness is opened to him. First, should the dominion of both Worlds be offered to him as an eternal Gift, he should not rejoice. The second veil is that if he possesses the dominion of both Worlds, and should it be taken from him, he should not feel sorry for his poverty. The third is that he should not be misguided by any praise or Favor, for one who is misguided like this, is a low person and the low person is veiled.**

2. If you would like to be a Saint of Allah سُبْحَانَهُ وَتَعَالَىٰ, then desire not the things of this World or the next. Empty yourself for Allah سُبْحَانَهُ وَتَعَالَىٰ . Turn your face to Him so that He may turn to you and make you His Saint.

3. Wara (Abstaining) is the abandonment of whatever is dubious, and the abandonment of whatever does not concern you, means abandoning whatever is superfluous.

4. I delighted in Islam only three times. One time I was on board of ship and there was a man who laughed often. He would remark; "We used to grab an infidel in the land of the Turks thus," and he would tug at my hair and shake me back and forth. This would please me. Another time I became ill in a mosque. The man who made call to prayer told me to get out, but I could not. So he grabbed me by my foot and dragged me out of the mosque. The third time, I was in Syria, and I was wearing fur. I looked at it, and I could not distinguish between its hair and the lice, such was their abundance. In "another tale, he reported: "My joy was never greater than the day I was sitting down and a man came and urinated on me." At another occasion, I was sitting and a man came and slapped me.

5. A man attains the rank of the righteous only after passing through these six steps:

- **He must close the door of bounty and open the door of hardships.**
- **He must close the door of dignity and open the door of humility.**
- **He must close the door of comfort and open the door of striving.**
- **He must close the door of sleep and open the door of vigilance.**
- **He must close the door of wealth and open the door of poverty.**
- **He must close the door of worldly expectation and open the door of preparedness for death.**

Anecdotes:

Once Hazrāt Ibrahim bin Adham رحمة الله وَتَعَالَىٰ عليه passed by a drunkard. His mouth was foul, so he fetched water and washed the drunkard's mouth.

"Do you leave foul the mouth that has mouthed the name of Allah سُبْحَانَهُ وَتَعَالَىٰ? That is irreverence!" Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه said to himself.

"The ascetic of Khorasan washed your mouth," they told the man when he woke.

"I too now repent," the man declared.

After that Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه heard in a dream, "Thou didst wash a mouth for My Sake. I have Washed thy heart."

"One night," Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه related, 'I saw Hazrāt Jibriel عليه سلم in a dream come down to Earth out of Heaven with a scroll in his hand. "What do you want?' he asked. "I am writing down the names of the Friends (Auliya) of Allah سُبْحَانَهُ وَتَعَالَىٰ,' Hazrāt Jibriel عليه سلم replied. "Write down my name,' he said. "You are not of them,' Hazrāt Jibriel عليه سلم answered. "I am a Friend of the Auliya of Allah سُبْحَانَهُ وَتَعَالَىٰ ردي الله أنهم أجمعين

	وَتَعَالَىٰ,' he rejoined. "Hazrāt Jibriel علیہ سلم pondered for a while. Then he said, "The command has come. Inscribe Ibrahim's name the first of all. For on this Path hope materializes out of despair."
	7. Hazrāt Sadiduddin Ḥuzaifa al Mur'ashī علیہ رحمۃ اللہ وَتَعَالَىٰ. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His titles are 'Sadiduddin, Al Mur'ashī, Rukn al Kaaba'. His Father's name was Ibn e Qatada.** **Acquisition of Knowledge: He memorized the Holy Qur'ān at the age of seven years and he became a perfect Scholar in the Blessed Company of Hazrāt Khwājā Fuzail bin Ayaz علیہ رحمۃ اللہ وَتَعَالَىٰ and Hazrāt Khwājā Ibrahim bin Adham علیہما رحمۃ اللہ تعالٰی. He was a great Scholar and Jurist of his time. He wrote many useful Books on Fiqh and Sufism.** **Allegiance and Khilafat: Having completed the Acquisition of Traditional Knowledge, he went to Hazrāt Ibrahim bin Adham علیہ رحمۃ اللہ تعالٰی under the Guidance of Hazrāt Khizr علیہ السّلام. After Attaining the Knowledge of 'Sulook', he got the 'Khirqah e Khilafat' (Mystical Dress) from Hazrāt Ibrahim bin Adham علیہ رحمۃ اللہ تعالٰی handed over All the Blessings, which he attained from Hazrāt Khizr علیہ السّلام, Hazrāt Imam Baqir رضی اللہ تعالٰی عنہ as well as Hazrāt Khwājā Fuzail bin Ayaz علیہ الرّحمہ to Hazrāt Khwājā Ḥuzaifa علیہ رحمۃ اللہ تعالٰی and made him his Successor.** **Character and Peculiarities: He was a great Scholar, Muhaddis and Jurist of his time and was a Unique Personality in Asceticism, Piety, Worship, Mystical Practices, Knowledge and Grace. He used to recite the complete holy Qurʾān once a Day and once in the Night. He remained in the State of Wuzu at all times. He always used to Observe Fast and would break his Fast after six days. He used to say, "the Food of Pious People is just 'لاالہ اللہ محمد رسول اللہ' (جل جلالہ و صلی اللہ تعالٰی علیہ وسلم).** **He is counted among the Great Masha'ikh, Leaders of Auliya e Kiram and Saints علیہم الرّحمہ. His authored many Books in the Knowledge of 'Sulook'. He used to live alone and never married. He would remain busy in Remembering Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ and Engage in Mystical Practices at all times. When he saw any Dervish, he would pay Great Respect to him and would get Benefit from him.** **Humility: He used to wear Sackcloth and he would remain busy weeping in solitude. When people asked for it's reason, he replied "I don't know, If I will be in the Group destined for Heavenly or Hell on the Day of Judgment."** **Performing Hajj every Year: He did not go out of the home without any reason for seventeen years but, when Pilgrims would meet with him on their return from Hajj. They would say: "We saw you with us in Kaabatullah and Baitul Muqaddas."**
163 – 235 AH	Muḥammad ibn Mūsā al Khwārizmī formerly Latinized as *Algorithmi*, was

780 – 850 CE	A Persian Polymath who produced vastly influential works in Mathematics, Astronomy, And Geography. Around 820 CE he was Appointed as the Astronomer and Head of the Library of the House of Wisdom in Baghdad. Al Khwarizmi's Popularizing Treatise on Algebra (*The Compendious Book on Calculation by Completion and Balancing*, c. 813–833 CE) Presented the First Systematic Solution of Linear and Quadratic Equations. One of his Principal Achievements in Algebra was his Demonstration of how to solve Quadratic Equations by Completing the Square, for which he Provided Geometric Justifications. Because he was the First to Treat Algebra as an Independent Discipline and Introduced the Methods of "Reduction" and "Balancing" (the Transposition of Subtracted Terms to the Other Side of an Equation, that is, the Cancellation of like Terms on Opposite Sides of the Equation), he has been Described as the Father or Founder of algebra. The Term *algebra* itself comes from the Title of his Book (the Word *al Jabr* Meaning "Completion" or "Rejoining"). His Name gave Rise to the Terms *Algorism* and *Algorithm,* as well as Spanish and Portuguese Terms *Algoritmo,* and Spanish *Guarismo* and Portuguese *Algarismo* Meaning "Digit". The algebraic letter 'x' that represents an Unknown Number, Originates from the Arabic Word 'Shay' (Thing), which Eventually became Translated to 'Xay' in Spain, Leading to its Final Abbreviation and Use in Algebra as 'x'. In the 12th Century CE, Latin Translations of his Textbook on Arithmetic (*Algorithmo de Numero Indorum*) which Codified the Eastern Arabic Numerals, Introduced the Decimal Positional Number System to the Western World. *The Compendious Book on Calculation by Completion and Balancing*, translated into Latin by Robert of Chester in 1145 CE, was used until the 6th Century CE as the Principal Mathematical Text-Book of European Universities. In Addition to his Best-Known Works, he Revised ptolemy's *geography*, Listing the Longitudes and Latitudes of Various Cities and Localities. He Further Produced a Set of Astronomical Tables and Wrote about Calendaric Works, as well as the Astrolabe and the Sundial. He also made Important Contributions to Trigonometry, Producing Accurate Sine and Cosine Tables, and the First Table of Tangents.
167 AH 783 CE	**Birth: Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمـة الله وَتَعَـالَىٰ عليه was born Basra, Iraq.** **He completed his Islamic Studies to an Advanced Degree by the age of 17, and used to finish the Recitation of the Qurʾān four times every day.**
168 AH 784 CE	The Japanese Begin a War against the Ainu – in the North on the Main Island of Honshu. The New Emperor, Kammu, Wishes to be Free of Influence from the Buddhist Monasteries around Nara, and he Moves his Court Thirty-Five Miles from Nara, to Nagaoka,
168 AH	Charlemagne, King of the Franks, is Learning to Read, and he Reproaches

784 CE	Ecclesiastics for their Uncouth Language and "Unlettered Tongues." In Hope of Creating an Educated Clergy he Orders every Cathedral and Monastery to Establish a School where Clergy and Laity can Learn to Read. His Rule Includes Land for Nobles who Provide him with Military Service. He Depends on the Allegiance of Distant Counts, Dukes and Bishops within his Realm, Men with some Independence Because of the Distance and Slowness of Communications.
169 – 170 AH 785 – 786 CE	Abu Muhammad Musa ibn Mahdi Al Hadi was the fourth Abbasid Khalifa who succeeded his Father Al-Mahdi he was very open to the people of his empire and allowed citizens to visit him in the Palace at Baghdad to address him. As such, he was considered an "enlightened ruler", and continued the progressive moves of his Abbasid predecessors. His short Reign was fraught with numerous military conflicts. The Revolt of Husayn ibn Ali ibn Hasan broke out when Husayn declared himself Khalifa in Medina. Al Hadi crushed the rebellion and killed Husayn and many of his followers, but Idris bin Abdallah, a Cousin of Husayn, escaped and aided by Wadih, the Egyptian postal manager, reached Morocco where he founded the Idrisi state. Al Hadi also crushed a Kharijite rebellion and repelled a Byzantine invasion. The Abbasid armies actually seized some territory from the latter.
170 – 193 AH 786 – 809 CE	Harun al Rashid headed the Abbasid Khalifate, reached the height of its power. Under Hārūn ar Rashīd's rule, His Court in Baghdad flourished into the most splendid city of its period and was the Center of a rich World of Artists, Poets and Musicians. Tribute paid by many rulers to the Khalifa funded architecture, the arts and Court luxuries. According to Shia Belief, Harun imprisoned and poisoned Musa ibn Ja'far, the 7th Imam, in Baghdad. Because of the *Thousand and One Nights* tales, Harun ar Rashid turned into a legendary figure obscuring his true historic personality. In fact, his Reign initiated the political disintegration of the Abbasid Khalifate. Syria was inhabited by tribes with Omayyad sympathies and remained the bitter enemy of the Abbasids, while Egypt witnessed uprisings against Abbasids due to maladministration and arbitrary taxation. The Omayyads had been established in Spain in 755 CE, the Idrisids in Morocco in 788 CE, and the *Aghlabids* in Ifriqiya (Modern Tunisia) in 800 CE. Besides, unrest flared up in Yemen, and the Kharijites rose in rebellion in Daylam, Kerman, Fars and Sistan. Revolts also broke out in Khorasan, and al-Rashid waged many campaigns against the Byzantines. Ar Rashid appointed Ali bin Isa bin Mahan as the Governor of Khorasan, who tried to bring to heel the Princes and Chieftans of the Region, and to reimpose the full Authority of the central government on them. This new policy met with fierce resistance and provoked numerous uprisings in the Region. A major Revolt led by Rafi ibn al Layth was started in Samarqand which forced

	Harun ar Rashid to move to Khorasan. He first removed and arrested Ali bin Isa bin Mahan but the Revolt continued unchecked. Harun ar Rashid became ill and died very soon after when he reached Sanabad village in Tus and was buried in Dar al Imarah, the summer Palace of Humayd ibn Qahtaba, the Abbasid Governor of Khorasan. Due to this historical event, the Dar al Imarah was known as the Mausoleum of Haruniyyeh. The location later became known as Mashhad ("The Place of Martyrdom") because of the Martyrdom of Hazrāt Imam al-Ridha رحمۃ اللہ تعالٰی علیہ in 818 CE.
The Islamic Golden Age a period of Cultural, Economic, and Scientific flourishing in the History of Islam, from 80 to 700 AH/ 8th to 14th Century CE. Began during the Reign of the Abbasid Khalifa Harun al Rashid with the inauguration of the House of Wisdom in Baghdad, the World's largest city where Islamic Scholars and polymaths were gathered to translate all of the World's classical Knowledge into Arabic and Persian. First Christians and Christian Physicians did the translating from Syriac into Arabic; soon, Scholars realized Syriac versions were full of errors – decision made to seek out original Greek manuscripts rather than translations thereof – Plato was known only through Neo-platonic commentaries – Aristotle translated virtually in entirety – Aristotle known as "the First Teacher". New technology: A manuscript written on paper during the Abbasid Era. With a new and easier writing System, and the introduction of paper, information was democratized to the extent that, for probably the first time in History, it became possible to make a living from only writing and selling Books. The use of paper spread from China into Muslim regions in the eighth Century, arriving in Al Andalusia on the Iberian peninsula (Modern Spain and Portugal) in the 287 AH/ 10th Century CE. It was easier to manufacture than parchment, less likely to crack than papyrus, and could absorb ink, making it difficult to erase and ideal for keeping records. Islamic paper makers devised assembly-line methods of hand-copying manuscripts to turn out editions far larger than any available in Europe for Centuries. It was from these countries that the rest of the World learned to make paper from linen. Islamic Philosophy Ibn Sina (Avicenna) and Ibn Rushd (Averroes) played a major role in interpreting the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim Worlds. According to the Stanford Encyclopedia of Philosophy, translation of Philosophical texts from Arabic to Latin in Western Europe "led to the transformation of almost all Philosophical disciplines in the medieval Latin World". The influence of Islamic Philosophers in Europe was particularly strong in natural Philosophy, Psychology and Metaphysics, though it also influenced the study of Logic and Ethics. Metaphysics: Ibn Sina argued his "Floating man" thought experiment concerning self-awareness, in which a man prevented of sense experience by being blindfolded and free falling would still be aware of his existence. The period is traditionally ended with the collapse of the Abbasid Khalifate due to the Mongol invasions and the Siege of Baghdad in 656 AH 1258 CE.	
171 – 204 AH 788–820 CE	The life of Hindu philosopher Adi Shankara, who consolidated the doctrine of Advaita Vedānta.
177 AH 793 CE	**Wisaal Sharif Hazrāt Abd al Wāḥid bin Zāid al Baṣrī علیہ رحمۃ اللہ وَتَعَالٰی.** **His *Kunya* was Abū ʿUbayda, he was a *Wāʿiẓ* (Preacher) and *Muḥaddis***

	(Traditionist), was an Ascetically inclined Sufi from Baṣra who lived in the 2nd AH/ 8th Century CE. He was one of the most important and distinguished Followers of the School of Hazrāt Ḥasan al Baṣrī رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 110 AH 728 CE), who became famous both as a forerunner of the Sufis and for his Sermons. He was known as one of the *Aʾimmat ash Shariatʿ* (leaders of the Law), *Akābir as Ṣūfiyya* (Great Figures of the Sufis) and as one of the *Bakkāʾūn* (Weepers). He was also given the Noble Title of S*heikh al ʿUbbād* (Leader of the Worshipers).
	5. Hazrāt al Fuzail bin Ayaz at Tameemi رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was known not only for Taqwa (Trust in Allah); Wara (Piety: It is a Spiritual State which Protects the Soul and keeps it away from slipping); Leader of The Mashaikheen; Guide of The Path of Tariqat; The Scintillating and Illuminated Guide of Wilayat (Friendship of Allah).** **He was the Possessor of 'Karamaat' (Minor Miracles vouchsafed to Saints عليهم الرّحمہ) and was a Confirmed Sufi who was Trusted as Truthful by all his Contemporaries.** **Hazrāt Khwājā Fuzail Ibn Ayaz رحمـــة الله وَتَعَـــالَىٰ عليه began his Career ignominiously as a Highwayman, playing the prosperous Trade Route between Bavard and Merv. As the Chief of a Group of Bandits, he would wear the woolen garb of a Dervish and tie a Tasbeeh around his neck, while dividing the spoils of his Gang among themselves. He was the epitome of the Chivalrous Highwayman; Women in the Caravan he would leave with dignity and belongings intact, he would never steal from one of small means, and he always left the Merchants with some portion of their Goods.** **Hazrāt Fuḍayl رحمـة الله وَتَعَـالَىٰ عليه would say, "I have always had a good opinion of Allah, that he will cause me to repent my ways one day." And such proved to be the Case; for Allah accepts Sincere Prayers, even the Prayers of a Sinner. That day came when, approaching a Caravan, he heard a man reciting the following Verse from the Holy Qurʾān 57:16** **"Has the Time not come for those who have Believed that their Hearts should become Humbly Submissive at the Remembrance of Allah and what has come down of the Truth?** **Those words pierced him like an arrow, and he fell to the ground in tears of Repentance.** **Immediately he discarded his Evil ways and, by means of Absolution, he sought out every single one of his Victims, repaying each them what he had taken from them. He then went to the Court of the Sultān, confessing his Crimes and begging that Judgment be meted out of him. However, the Sultān, seeing upon him the marks of Righteousness, refused to Punish him.** **Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه then took his Family and departed for the Holy Lands, working as a Water-Carrier to earn a Living. He settled**

	for a while in Kufa, where he spent time in the Company of Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه Hearing the tremendous reputation of Hazrāt Imam al Hassan Basri رحمة الله وَتَعَالَىٰ عليه, he traveled to Basra hoping to become his Murid. However, when he arrived, he found that the Imam already Passed Away, and he took Ba'ait with his Khalifa, Hazrāt Khwājā Imam Abd al Wahid رحمة الله وَتَعَالَىٰ عليه. **The Gates of Oratory were opened to him, and he began to Preach in a Manner that soon the entire Islamic World knew of him. One of his most Famous Pupils was Hazrāt Imam Ahmad bin Hanbal رحمة الله وَتَعَالَىٰ عليه. He became the greatest Disciple of his Murshid, and also acquired Khilafat from Hazrāt Abu Iyadh ibn Mansur رحمة الله وَتَعَالَىٰ عليه, whose Sillsila reaches Syednā Hazrāt Abu Bakr رضي الله تعالىٰ عنه. Thus, through Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه, the chain of the Chishtiya Order arises from both the great Sahaba Imams of Tasawwuf, Prince of Faithful Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو and Hazrāt Abu Bakr رضي الله تعالىٰ عنه.**
177 AH 793 CE	Scandinavians Reach the Island of Lindisfarne By Boat, Scotland. They Kill Monks and Loot the Monastery there. It is the First Recorded Raid by those to be called Vikings.
178 AH 794 CE	In Japan, Disease and Death of an Heir to the Throne are Perceived as Bad Omens. They Royal Family Believes that the Spirit of the Dead needs to be Placated. The Emperor, Kammu, moves his Family from a Palace Considered Contaminated to a New Capital, Heian-kyo, to be Renamed Kyoto.
180 AH d. 796 CE	Muhammad ibn Ibrahim ibn Habib ibn Sulayman ibn **Samra ibn Jundab al-Fazari** (died 796 or 806 CE) was a Muslim Philosopher, Mathematician and Astronomer. He is not to be confused with his Father Ibrāhīm al-Fazārī, also an astronomer and mathematician. Some sources refer to him as an Arab, other sources state that he was a Persian. Al Fazārī translated many Scientific Books into Arabic and Persian. He is credited to have built the first astrolabe in the Islamic World. Along with Yaʿqūb ibn Ṭāriq and his Father he helped translate the Indian Astronomical Text by Brahmagupta (fl. 7th Century CE), the *Brāhmasphuṭasiddhānta*, into Arabic as *Az-Zīj 'alā Sinī al-'Arab*, or the *Sindhind*.
177 AH 794 CE	Kyoto period in Japanese History began when the Emperor moved the capital to a site near that of present-day Kyoto. The period lasted until 1185.
180 – 246 AH 796 – 861CE	Hazrāt Abu 'l-Faiz Thawban ibn Ibrahim al Misri رحمة الله وَتَعَالَىٰ عليه, called Dhu'n Nun was an Egyptian Sufi considered to be Creator of Unique Interpretation of Experiential Knowledge, He was born at Ekhmim in Upper Egypt. He studied under various Teachers and traveled extensively in Arabia and Syria. A legendary figure as an Alchemist and a Thaumaturge, he is supposed to have known the secret of the Egyptian Hieroglyphs. A number of poems and short

Treatises are attributed to him, but these are for the most part Apocryphal.

Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه the Egyptian related the following story of his conversion.

"After much wandering in Deserts and Far Away Lonely Places, and having Witnessed the Austerities of Many Hermits and Recluses. The things I had seen and the words I had heard caused a mighty pain to clutch my heart. I realized that whoever puts his trust in Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ Cares for him and Suffers not his anguish to be in vain. As I went on my way, I saw a blind little bird perched in a tree. It fluttered down from the tree. "Where will this helpless creature get food and water?" I cried.

The bird dug the earth with its beak and two saucers appeared, one of gold containing grain and the other of silver full of rosewater. The bird ate its fill, then it flew up into the tree and the saucers vanished. Utterly dumbfounded, Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه thenceforward put his trust in Allah سُبْحَانَهُ وَتَعَالَىٰ completely, and was truly converted. He pushed on several stages, and when night fell he came to a desert where he joined a Group of Travelers. In that desert they sighted a jar of gold and jewels, and on the top of the jar a Tablet on which was written the name of Allah سُبْحَانَهُ وَتَعَالَىٰ. His Companions divided the gold and the jewels between them.

"Give me the Tablet on which is written the name of my Friend," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه cried. And he took the Tablet. He kissed the Tablet all through the day and night, till by the Blessing of the Tablet he so progressed that one night he dreamed a voice said to him, "All the rest chose the gold and jewels, for they are precious. You chose what was loftier than that, my Name. Therefore I have opened to you the door of Knowledge and Wisdom."

Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه then returned to the City. His story continues. I was walking one day when I reached the margin of a river. By the water I saw a pavilion. I proceeded to make my ablutions, and when I had finished my eye suddenly fell on the roof of the pavilion. On the balcony I saw a very beautiful girl standing. Wanting to prove her, I said, "Maiden, to whom do you belong?"

"Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه," she replied, "when you appeared from afar I supposed you were a Madman. When you came nearer, I supposed you were a Scholar. When you came still nearer, I supposed you were a Mystic. Now I see you are neither Mad, nor a Scholar, nor a Mystic."

"Why do you say that?" I demanded. "If you had been a Madman," she replied, "you would not have made your ablutions. If you had been a Scholar, you would not have gazed at that which is prohibited you. If you had been a Mystic, your eye would have fallen upon naught but Allah سُبْحَانَهُ وَتَعَالَىٰ. "

So saying, she vanished. I then realized that she was not a mortal creature, but had been sent as a warning. A fire invaded my soul, and I flung myself in the direction of the sea.

In 214 AH 829 CE, When Hazrāt Dhu'n Nun al Misri رحمـة الله وَتَعَـالَىٰ عليه had already attained a high degree, no one recognized his true Greatness. The people of Egypt denounced him unanimously as a Heretic, and informed the Khalifa Motawakkel of his activities. Motawakkel sent officers to convey him to Baghdad in fetters. When he entered the Khalifa's Court he declared,

"This very hour I have learned true Islam from an old woman, and true Chivalry from a water-carrier." "How is that?" he was asked. "When I reached the Khalifa's Palace," he replied, "and beheld that Court in all its magnificence, with the chamberlains and attendants thronging its passages, I wished that some change might take place in my appearance. A woman with a stick in her hand came up and, looking straight at me, addressed me. "'Do not be afraid of the body before whom they are taking you, for he and you are both servants of one Almighty Lord. Unless Allah سُبْحَانَهُ وَتَعَالَىٰ wills it, they can do nothing to His servant.'

"Then on the road I saw a water-carrier. He gave me a draught of pure water. I made a sign to one who was with me to give the man a dinar. He refused to take it. "'You are a prisoner and in bonds,' he said. 'It would not be true chivalry to take anything from such a prisoner, a stranger in bonds".

After that it was ordered that he should be put in prison. Forty days and nights he remained in gaol, and every day the sister of The Mystic Hazrāt Bishr Hafi رحمة الله وَتَعَالَىٰ عليه (The Barefoot) brought him a loaf, the earnings of her spindle. The day when he came out of prison, the forty loaves remained intact, not one having been eaten. When Hazrāt Bishr's رحمـة الله وَتَعَـالَىٰ عليه Sister heard of this, she became very sad.

"You know that those loaves were lawful food and unsolicited. Why did you not eat them?" she protested.

"Because the plate was not clean," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه replied, meaning that it had been handled by the Gaoler.

As Hazrāt Dhu'n Nun al Misri رحمـة الله وَتَعَـالَىٰ عليه came out of the Prison he stumbled and cut his forehead. It is related that much blood flowed, but not one drop fell on his face, his hair or his clothes, and all the blood that fell on the ground vanished at once, by the command of Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ.

Then they brought him before the Khalifa, and he was ordered to answer the charges preferred against him.

He explained his doctrine in such a manner that Motawakkel burst into tears, and all his Ministers stood in wonder at his eloquence. So the Khalifa became his disciple, and accorded him high honor.

There was a Disciple of Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه who had forty times observed the forty days' seclusion, forty times he had stood at Arafat, and for forty years he had kept vigil by night. Forty long years he had sat sentinel over the chamber of his heart. One day he came to Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه.

	‘`I have done all this,” he said. “For all that I have suffered, the Friend speaks not one word to me nor favors me with a single glance. He takes no account of me, and reveals nothing to me from the unseen World. All this I say not in order to praise myself. I am simply stating the facts. I have performed all that was in the power of me, poor wretch, to do. I make no complaint against Allah سُبْحَانَهُ وَتَعَالَىٰ. I simply state the facts, that I devote my whole heart and Soul to His Service. But I am telling the story of the sadness of my evil luck, the tale of my misfortune. I do not say this because my heart has grown weary of obedience. Only I fear that if further life remains ahead of me, it will be the same. For a whole lifetime I have knocked in hope, but I have heard no response. Now it is grown hard for me to endure this any longer. Since you are the Physician of the afflicted and the Sovereign Prescriber of the Sages, Minister now to my Wretchedness.” “Go and eat your fill tonight,” advised Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه. “Omit the prayer before sleep, and slumber the whole night through. So it may be that if the Friend will not show Himself kindly, He will at least show Himself reproachful; if He will not look on you with compassion, He will look on you with sternness.” The dervish departed and ate his fill. His heart would not permit him to forgo the prayer before sleep, and so he prayed the prayer and fell asleep. That night he saw the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a dream. “Your Friend Greets you,” the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said. “He says, ‘An effeminate wretch and no true man is he who comes to My Court and is quickly sated. The root of the matter is uprightness of life, and no reproaches. Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty Declares, I have Given your heart its desire of forty years, and I Grant you to attain all that you hope for, and Fulfill all your desire. But convey My Greetings to that bandit and pretender Dhu‘n Nun. Say then to him, Pretender and liar, if I do not expose your shame before all the City, then I am not your Lord. See that you no more beguile the hapless lovers of My Court and scare them not away from My Court.” The Disciple awoke, and was overcome by weeping. He went and told Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه what he had seen and heard. When Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه heard the words, “Allah سُبْحَانَهُ وَتَعَالَىٰ sends you greeting and declares you a pretender and a liar”, he rolled over and over with joy and wept ecstatically. A certain youth was always speaking against Sufis. One day Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه took the ring off his finger and handed it to him. “Take this to market and pawn it for a dinar,” he said. The young man took the ring to market, but they would not take it for more than one dirham. The youth returned with the news. “Now take it to the jewellers, and see what they value it at,” Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه told him. The jewellers priced the ring at a thousand dinars.

	"You know as much about Sufis," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه said to the youth when he returned, "as those stallholders in the market know about this ring." The youth repented, and disbelieved in the Sufis no more. As Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه lay on his deathbed his friends asked him, "What do you desire?" "My desire," he answered, "is that ere I die, even if it be for only one moment, I may know Him." He then spoke the following verses. *Fear wasted me,* *Yearning consumed me,* *Love beguiled me,* *Allah سُبْحَانَهُ وَتَعَالَىٰ revived me.* One day later he lost consciousness. On the night of his departure from this World, seventy persons saw the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a dream. All reported that the Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم said, "The friend of Allah سُبْحَانَهُ وَتَعَالَىٰ is coming. I have Come out to Welcome him." When he died, there was seen written in green on his brow, "This is the Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ. He died in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ. This is the slain of Allah سُبْحَانَهُ وَتَعَالَىٰ by the sword of Allah سُبْحَانَهُ وَتَعَالَىٰ." When they lifted his Coffin to carry him to the Grave the sun was extremely hot. The birds of the air came and with wings flapping kept his Bier shaded from his House to the Graveside. As he was being borne along the road, a Muezzin chanted the call to Prayer. When he reached the words of Attestation, Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه lifted a finger out of the shroud. "He is alive!" the shout went up. They laid down the bier. His finger was pointing, but he was dead. For all that they tried, they could not straighten his finger. When the people of Egypt beheld this, they were all put to shame and repented of the wrongs they had done him.
181 AH 797 CE	At Constantinople, the Mother Empress, Irene (now between 42 and 47), and her emperor son, Constantine IV (now 27), have been competing for power. Irene has won. She has her son blinded and exiled.
183 AH **799 CE**	**Shahadat Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه lived in the most crucial times in the Regimes of the despotic `Abbasid Kings who were marked for their tyrannical and cruel administration. He witnessed the Reigns of ar Mansur ad Dawanaqi, al Mahdi and Haroon ar Rashid. Al Mansur and Haroon ar Rashid were the Despotic Kings who put a Multitude of Innocent Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم to the Sword. Thousands of these Martyrs were buried alive inside walls or put into horrible dark Prisons during their lifetime. These depraved Khalifas knew no Pity or Justice and they killed and tortured for the pleasure they derived**

	from Human Sufferings. The Holy Hazrāt Imam was saved from the tyranny of Al Mansur because the King, being occupied with his project of constructing the new City of Baghdad, could not get time to turn towards victimizing the Hazrāt Imam. By 157 AH the City of Baghdad was built. This was soon followed by the Passing of its founder a year later. After Al Mansur, his Son al Mahdi ascended the Throne. For a few years, he remained indifferent towards the Hazrāt Imam. When in 164 AH he came to Medina Munawara and heard about the great Reputation of the Hazrāt Imam, he could not resist his Jealousy and the Spark of his Ancestral Malice against the 'Ahl ul Ba'ait' was rekindled. He somehow managed to take the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه along with him to Baghdad and got him imprisoned there. But after a year he realized his Mistake and released the Hazrāt Imam from Jail. Al Mahdi was succeeded by Al Hadi who lived only for a year. Now, in 170 AH, the most cruel and tyrannical King Haroon ar Rashid appeared at the head of the `Abbasid Empire. It was during his reign that the Holy Hazrāt Imam passed the greater part of his life in a miserable Prison till he was poisoned. In 179 AH, Haroon ar Rashid visited Medina Munawara. The fire of malice and jealousy against the Ahl al Ba'ait was kindled in his heart when he saw the great influence and popularity which the Holy Hazrāt Imam enjoyed among the people there. He got the Hazrāt Imam arrested while he was busy in prayer at the Shrine of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and kept him in Prison in Baghdad for a Period of about four years. On the 25th Rajab 183 AH, he got the Hazrāt Imam Martyred by Poison. Even his Blessed Body was not spared Humiliation and was taken out of the Prison and left on the Bridge of Baghdad. His Devotees, however, managed to lay the Holy Body of the Hazrāt Imam to rest in al Kazimiyyah (Iraq).
	8. Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Sillasil. Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه was 35 years old when his Father Passed Away in Prison of Harun ar Rashid in Baghdad and the responsibilities of the Imamate devolved on him. The Eight Hazrāt Imam reached the Imamate, after the 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ) of his Father, through Divine Command and the Decree of his Forefathers. At that time Harun ar Rashid was the absolute ruler of Baghdad and the Descendants of Hazrāt Imam 'Ali رحمة الله وَتَعَالَىٰ عليه were passing, as ever, through trials and tribulations because of the tyranny of the Abbasid ruler. Yet Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه carried out the responsibility of administering the Divine Law of Sharī'ah as taught by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and Imams of the 'Ahl ul Ba'ait رضوان الله تَعَالَىٰ عليهم اجمعين after him.

184 AH 800 CE	In central Mexico around this Time, give or take a Couple of Decades or so, at Teotihuacan, Structures Belonging to the Elites of the City are Burned to the Ground.
184 AH 800 CE	Charlemagne is Crowned by Pope Leo III, who Hails him as "Augustus, Crowned of God …Emperor of the Romans."
Between 184 AH/ 800 CE and 390 AH/ 1000 CE the Muslim World enjoyed an Economic "Golden Age". In marked contrast to the Christian West, and even the neighboring Byzantine Empire, this period was characterized in the Islamic World by the development of large cities, a widely used coinage, the emergence of new technologies in such fields as ceramics, glass-making, paper-making and agricultural infrastructure. It is likely that the population of Baghdad in the ninth Century was between 300,000 and half a million at the time when the population of London might have been 10,000 and the population of Paris 20,000. All this was managed by an Arabic-using bureaucracy, who was in turn the main creators of the vigorous literary and philosophical Culture of the period.	
Late 2nd to 6th Centuries AH 9th-12th Centuries CE	Al Andalus (Islamic Spain). Mercuric Oxide: First Synthesized by Abu al-Qasim al-Qurtubi al-Majriti (10th Century CE). Treatment of Hydrocephalus: First Done by Az Zahrawi. Water and weight Driven Mechanical Clocks: By Spanish Muslim Engineers Sometime Between 900–1200 CE. Andalusian Oud: Abu l-Hasan 'Ali Ibn Nafi' (789–857 CE), a Prominent Musician who had Trained under Ishaq al-Mawsili (d. 850 CE) in Baghdad and was Exiled to Andalusia before 833 CE. He has been Credited with Adding a Fifth String to his Oud and with Establishing one of the First Schools of Music in Córdoba.
Late 2nd Century AH 9th Century CE	Chemical Synthesis of a Naturally Occurring Compound: The Oldest Known Instructions for Deriving an Inorganic Compound (Sal Ammoniac or Ammonium Chloride) from Organic Substances (such as Plants, Blood, and Hair) by Chemical Means Appear in the works Attributed to Jabir ibn Hayyan (written c. 850–950 CE). Chess Manual: The Oldest Known Chess Manual was in Arabic and Dates to 840–850 CE, Written by Al-Adli ar-Rumi (800–870 CE), a Renowned Arab Chess Player, titled Kitab ash-Shatranj (Book of Chess). During the Islamic Golden Age, Many Works on Shatranj were Written, Recording for the first Time the Analysis of Opening Moves, Game Problems, the Knight's Tour, and Many More Subjects Common in Modern Chess Books. Automatic Crank: The non-manual crank appears in several of the hydraulic devices described by the Banū Mūsā Brothers in their Book of Ingenious Devices. These automatically operated cranks appear in several devices, two of which contain an action which approximates to that of a Crankshaft, anticipating Al-Jazari's invention by several Centuries and its first appearance in Europe by over five Centuries. However, the automatic crank described by the

Banu Musa would not have allowed a full rotation, but only a small modification was required to convert it to a crankshaft.

Conical Valve: A mechanism developed by the Banu Musa, of particular importance for future developments, was the conical valve, which was used in a variety of different applications.

Control Valve: The Banu Musa Brothers are credited with the first known use of conical valves as automatic controllers.

Cryptanalysis and Frequency Analysis: In Cryptology, the first known recorded explanation of Cryptanalysis was given by Al-Kindi (also known as "Alkindus" in Europe), in A Manuscript on Deciphering Cryptographic Messages. This treatise includes the first description of the method of frequency analysis.

Double-Seat Valve: It was invented by the Banu Musa, and has a Modern appearance in their Book of Ingenious Devices.

Farabian theories: three philosophical theories of al-Farabi: the theory of ten intelligences, theory of the intellect and theory of Prophecy.

Food Chains: This was identified by al Jahiz.

Lusterware: Lustre glazes were applied to pottery in Mesopotamia in the 9th Century CE; the technique soon became popular in Persia and Syria. Earlier uses of lustre are known.

Hard Soap: Hard toilet soap with a pleasant smell was produced in the Middle East during the Islamic Golden Age, when soap-making became an established industry. Recipes for soap-making are described by Muhammad ibn Zakariya Ar Razi (854–925 CE), who also gave a recipe for producing glycerine from olive oil. In the Middle East, soap was produced from the interaction of fatty Oils and Fats with Alkali. In Syria, soap was produced using olive oil together with alkali and Lime. Soap was exported from Syria to other parts of the Muslim World and to Europe.

Mental Institute: In 872 CE, Ahmad ibn Tulun built a Hospital in Cairo that provided care to the insane, which included music therapy.

Kerosene distillation: Although the Chinese made use of kerosene through extracting and purifying petroleum, the process of distilling crude oil/ petroleum into kerosene, as well as other hydrocarbon compounds, was first written about in the 9th Century CE by the Persian Scholar Rāzi (or Rhazes). In his Kitab al-Asrar (Book of Secrets), the physician and chemist Razi described two methods for the production of kerosene, termed Naft Abyad ("white naphtha"), using an apparatus called an Alembic.

- Kerosene Lamp: The first description of a simple lamp using crude mineral oil was provided by Persian alchemist al-Razi (Rhazes) in 9th Century CE Baghdad, who referred to it as the "Naffatah" in his Kitab al Asrar (Book of Secrets).
- Minaret: The first known Minarets appeared in the early 9th Century CE under Abbasid rule.

	• Music Sequencer and mechanical Musical Instrument: The origin of automatic musical instruments dates back to the 9th Century CE, when Persian inventors Banū Mūsā Brothers invented a Hydropowered Organ using exchangeable cylinders with pins, and also an Automatic Flute playing machine using Steam Power. These were the earliest mechanical musical instruments, and the first programmable music sequencers. • Kamal: The Kamal originated with Arab Navigators of the late 9th Century. The invention of the Kamal allowed for the earliest known Latitude sailing, and was thus the earliest step towards the use of Quantitative methods in Navigation. • Observatory and Research Institute: The oldest true observatory, in the sense of a specialized Research Institute, was built in 825 CE, the Al-Shammisiyyah Observatory, in Baghdad, Iraq. • Petroleum Distillation: Crude Oil was often distilled by Arabic Chemists, with clear descriptions given in Arabic handbooks such as those of Muhammad ibn Zakarīya Rāzi (Rhazes). • Programmable Machine and Automatic Flute player: The Banū Mūsā Brothers invented the earliest programmable automatic flute player. These three Brothers were celebrated Mathematicians and Engineers in Ninth-Century CE Baghdad. Their Book of Ingenious Devices, published in 850 CE, was a large illustrated work on mechanical devices that included automata, puzzles and magic tricks as well as what we would today refer to as "Executive Toys". • Sharbat and Soft Drink: In the Medieval Middle East, a variety of fruit-flavored soft drinks were widely drunk, such as Sharbat, and were often sweetened with ingredients such as Sugar, Syrup and Honey. Other common ingredients included Lemon, Apple, Pomegranate, Tamarind, Jujube, Sumac, Musk, Mint and Ice Middle Eastern drinks later became Popular in Medieval Europe, where the word "syrup" was derived from Arabic. • Sine Quadrant: A type of Quadrant used by medieval Arabic Astronomers, it was described by Muhammad ibn Mūsā al-Khwārizmī in 9th Century CE Baghdad. • Scimitar: The curved sword or "scimitar" was widespread throughout the Middle East from at least the Ottoman Period, with early examples dating to Abbasid era (9th Century CE) Khurasan. • Sugar Mill: Sugar mills first appeared in the Medieval Islamic World. They were first driven by Watermills, and then Windmills from the 9th and 10th Centuries CE in what are today Afghanistan, Pakistan and Iran. • Early Syringe: The Iraqi/ Egyptian Surgeon Ammar ibn Ali al-Mawsili invented an early syringe in the 9th Century CEusing a hollow glass tube, providing suction to remove Cataracts from patients' eyes.

	• Systemic Algebraic solution and Completing the Square: Al-Khwarizmi's popularizing treatise on Algebra (The Compendious Book on Calculation by Completion and Balancing, c. 813–833 CE presented the first systematic solution of Linear and Quadratic Equations. One of his principal achievements in algebra was his demonstration of how to solve quadratic equations by Completing the Square, for which he provided geometric justifications. • Thabit Numbers: Named after Thabit ibn Qurra • Throttling Valve: It appears for the first time in the Banu Musa's Book of Ingenious Devices. • Variable Structure Control: Two-step level controls for fluids, a form of discontinuous Variable Structure Controls, was developed by the Banu Musa Brothers. • Wind-Powered Gristmill: The first Wind-Powered gristmills were built in the 9th and 10th Centuries CE in what are now Afghanistan, Pakistan and Iran. • Windpump: Windpumps were used to pump water since at least the 9th Century CE in what is now Afghanistan, Iran and Pakistan.
185 – 259 AH 801 – 873 CE	Al-Kindi writes on the distillation of wine as that of rose water and gives 107 recipes for perfumes, in his Book Kitab Kimia al-`otoor wa al-tas`eedat (Book of the chemistry of perfumes and distillations).
185 AH 801 CE	Hazrāt Bibi Rabi'a bint Esma'il al 'Adawiya رحمة الله وَتَعَالَىٰ عليه, was born in humble circumstances and sold into slavery as a child, later settled in Basra where she attained great Fame as a Saint and a Preacher and was highly esteemed by many of her pious contemporaries. To her, a lifelong Celibate, is attributed a large share in the introduction into Islamic Mysticism of the theme of Divine Love. Her Tomb used to be pointed out near Jerusalem. When Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه was yet a girl, and her Mother and Father died, a Famine came upon Basra, and her Sisters were scattered. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه ventured out and was seen by a wicked man who seized her and then sold her for six dirhams. He purchaser put her to hard labor. One day she was passing along the road when a stranger approached. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه fled. As she ran, she fell headlong and her hand was dislocated. "Allah سُبْحَانَهُ وَتَعَالَىٰ," she cried, bowing her face to the ground, "I am a stranger, Orphaned of Mother and Father, a helpless Prisoner fallen into Captivity, my hand broken. Yet for all this I do not grieve; all I need is Thy good pleasure, to know whether Thou art well-pleased or no." "Do not grieve," she heard a voice say. "Tomorrow a Station shall be thine such that the Cherubim in Heaven will envy thee." So Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه returned to her Master's house. By day she continually fasted and served Allah سُبْحَانَهُ وَتَعَالَىٰ, and by night she Worshiped standing until Day. One night her Master awoke from sleep and, looking through the window of his apartment, saw Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه bowing prostrate and praying. "O Allah سُبْحَانَهُ وَتَعَالَىٰ, Thou Knowest that the desire of my

heart is in conformity with Thy Command, and that the light of my eye is in serving Thy Court. If the affair lay with me, I would not rest one hour from serving Thee, but Thou Thyself hast set me under the hand of a Creature." Such was her Litany. Her Master perceived a lantern suspended without any chain above her head, the light whereof filled the whole house. Seeing this, he was afraid. Rising up he returned to his bedroom and sat pondering till dawn. When Day broke he summoned Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه, was gentle with her and set her free. "Give me Permission to depart," Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه said. He gave her leave, and she left the house and went into the desert. From the desert she proceeded to a Hermitage where she served Allah سُبْحَانَهُ وَتَعَالٰی for a while. Then she determined to perform the Pilgrimage, and set her face towards the desert. She bound her bundle on an ass. In the heart of the desert the ass died. "Let us carry your load," the men in the party said. "You go on," she replied. "I have not come putting my trust in you." So the men departed, and Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه remained alone. "O Allah سُبْحَانَهُ وَتَعَالٰی," she cried, lifting her head, "do Kings so treat a woman who is a stranger and powerless? Thou hast invited me unto Thy house, then in the midst of the way Thou hast Suffered my ass to die, leaving me alone in the desert." Hardly had she completed this orison when her ass stirred and rose up. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه placed her load on its back, and continued on her way. (The narrator of this story reports that some while afterwards he saw that little donkey being sold in the market.) She traveled on through the desert for some days, then she halted. "O Allah سُبْحَانَهُ وَتَعَالٰی," she cried, "my heart is weary. Whither am I going? I a lump of clay, and Thy house a stone! I need Thee here." Allah سُبْحَانَهُ وَتَعَالٰی spoke unmediated in her heart. "Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه, thou art faring in the life-blood of eighteen thousand Worlds. Hast thou not seen how Hazrāt Musa علیه سلم Prayed for the Vision of Me? And I Cast a few Motes of Revelation upon the Mountain, and the Mountain Shivered into forty pieces. Be content here with My Name!"[4]

She is counted as the first Female Qalandar (Qalandara) of Sufism and the famous Saying Attributed to Her is a Lesson in Mysticism unto itself.

"O Lord! If I Worship Thee in Fear of Hell.
Cast Me Into Hell!
If I Worship Thee in Hope of Paradise.
Exclude Me From Paradise!
But If I Worship Thee For Thine Own Sake.
Exclude Me Not From Thy Everlasting Beauty!"

Another Verse Attributed to Her expounds the DivineLove Ishq – Passionate, Self-Abandoned Love).

O Beloved of Hearts, I have none like unto Thee,

4 Muslim Saints and Mystics, A. J. Arberry. Quoted in Muslim Saints and Mystics. Episodes from the *Tadhkirat al-Auliya'* (*Memorial of the Saints*) by Farid al-Din Attar Translated by A. J. Arberry.

	Therefore Have Pity this day on the Sinner Who comes to Thee. O my Hope and my Rest and my Delight, The Heart can Love None Other than Thee.[5]
185 – 259 AH 801–873 CE	Abu Yūsuf Ya'qūb ibn 'Isḥāq aṣ-Ṣabbāḥ al-Kindī was an Arab Muslim Philosopher, Polymath, Mathematician, Physician and Musician. Al-Kindi was the first of the Islamic Peripatetic Philosophers, and is hailed as the "Father of Arab Philosophy". Al-Kindi was born in Kufa and educated in Baghdad. He became a prominent figure in the House of Wisdom, and a number of Abbasid Khalifas appointed him to oversee the translation of Greek Scientific and Philosophical Texts into the Arabic language. This contact with "the Philosophy of the Ancients" (as Hellenistic Philosophy was often referred to by Muslim Scholars) had a profound effect on him, as he synthesized, adapted and promoted Hellenistic and Peripatetic Philosophy in the Muslim World. He subsequently wrote hundreds of original Treatises of his own on a range of subjects ranging from Metaphysics, Ethics, Logic and Psychology, to Medicine, Pharmacology, Mathematics, Astronomy, Astrology and Optics, and further afield to more practical topics like Perfumes, Swords, Jewels, Glass, Dyes, Zoology, Tides, Mirrors, Meteorology and Earthquakes. In the field of Mathematics, al Kindi played an important role in introducing Arabic Numerals to the Christian World, along with Al Khwarizmi. Al Kindi was also one of the Fathers of Cryptography. Building on the work of Al-Khalil (717–786 CE), Al Kindi's Book entitled *Manuscript on Deciphering Cryptographic Messages* gave rise to the birth of Cryptanalysis, was the earliest known use of Statistical Inference, and introduced several new methods of breaking Ciphers, notably Frequency Analysis. Using his Mathematical and Medical Expertise, he was able to develop a Scale that would allow Doctors to quantify the Potency of their Medication. The central theme underpinning al Kindi's Philosophical writings is the compatibility between Philosophy and other "orthodox" Islamic Sciences, particularly Theology. And many of his works deal with subjects that Theology had an immediate interest in. These include the Nature of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Soul and Prophetic Knowledge. But despite the important role he played in making Philosophy accessible to Muslim Intellectuals, his own Philosophical output was largely overshadowed by that of al Farabi and very few of his texts are available for Modern Scholars to examine.
187 AH 803 CE	**Wisaal Sharif Hazrāt al Fuzail bin Ayaz at Tameemi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه was one of the Greatest of the early Sufis, who in that formative period of Islam, were distinguished not**

5 Schimmel, *Mystical Dimensions of Islam*, 55. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	specialized action or formal Designation, but by the Loftiness of their Characters and their closeness to Allah سُبْحَانَهُ وَتَعَالَىٰ. It was about one of Hazrāt Khwājā Fuzail's رحمة الله وَتَعَ s الَىٰ عليه Khalifa, Hazrāt Bishr al Hafi الَىٰ عليه رحمة الله وَتَعَ s, that Hazrāt Imam Ahmed Hanbal رحمة الله وَتَعَالَىٰ عليه said, "I know Fiqh, Tafsir, logic, Ahadis and Linguistics better than he, but he knows my Lord better than I." What was true for the Pupil was even more true for the Master. The Sufis were held in Awe by all around them by Virtue of their Tremendous Piety, even though their Peers were the Greatest of Imams of Religion. It was said of Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه , "how could he possibly have lapsed into Error or Impiety, with a Companion like al Fuḍayl رحمة الله وَتَعَالَىٰ عليه to Guide and Correct him?" Many stories are told of his extreme Discipline. He used to perform the continuous Fast that became a Hallmark of the Zahideen (Ascetics), eating only after several days. He also used to perform up to 500 Nawafil Salah (Supererogatory Prayers) in a Day and Night. One of the Titles afforded to Hazrāt Khwājā Fuḍayl رحمـة الله وَتَعَـالَىٰ عليه and his contemporaries was 'al Bakkaa'in—the Weepers—for they used to spend nights awake weeping out of fear of displeasing Allah سُبْحَانَهُ وَتَعَـالَىٰ. Such was his adherence to the Sunnah that, when he once forgetfully washed his arm twice instead of three times in Wuzu (Ritual Ablution), Hazrāt Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم Himself came to Remind him of his Lapse. He achieved Wide Repute also as an Authority on Ahadis, and in the Biographical Dictionaries he is noted as Narrator of the highest Reliability and Trustworthiness. Once the Khalifa Haroon ar Rasheed came to him for Advice. His words left the Emperor beside himself with Sorrow. Haroon declared, "it is Fuzail (not I) who is a King among Men. His Boldness is Extreme, and the very World is Contemptible in his Eyes."
	6. Hazrāt Ibrāhīm Adham al Balkhī رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. Hazrāt Ibrāhīm Adham al Balkhī رحمـة الله وَتَعَـالَىٰ عليه had attained Khilafat much earlier that the date of the Wisaal Sharif Hazrāt al Fuzail bin Ayaz at Tameemi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Ibrahim ibn Adham's رحمة الله وَتَعَالَىٰ عليه Saintly career began in the following manner. He was King of Balkh, and a whole World was under his command; forty gold swords and forty gold maces were carried before and behind him. One night he was asleep on his Royal couch. At midnight the roof of the apartment vibrated, as if someone was walking on the roof. "Who is there?" he shouted. "A friend," came the reply. "I have lost a camel, and am searching for it on this roof." "Fool, do you look for the camel on the roof?" cried Ibrahim. "Heedless one," answered the voice, "do you seek for Allah سُبْحَانَهُ وَتَعَالَىٰ in silken clothes,

asleep on a golden couch?" These words filled his heart with terror. A fire blazed within him, and he could not sleep any more. When day came he returned to the dais and sat on his throne, thoughtful, bewildered and full of care. The Ministers of State stood each in his place; his slaves were drawn up in serried ranks. General audience was proclaimed. Suddenly a man with awful mien entered the chamber, so terrible to look upon that none of the royal retinue and servants dared ask him his name; the tongues of all clove to their throats. He advanced solemnly till he stood before the throne. "What do you want?" demanded Ibrahim. "I have just alighted at this caravanserai," said the man. "This is not a Caravan Serai. This is my Palace. You are mad," shouted Ibrahim. "Who owned this palace before you?" asked the man.

"My Father," Ibrahim replied. "And before him?" "My Grandfather." "And before him?" "So-and-so." "And before him?" "The Father of So-and-so."

"Where have they all departed?" asked the man. "They have gone. They are dead," Ibrahim replied.

"Then is this not a Caravan Serai which one man enters and another leaves?" With these words the stranger vanished. He was Hazrāt Khizr علیه سلم, upon whom be peace. The fire blazed more fiercely still in Ibrahim's soul, and the anguish within him augmented every moment. Visions by day followed the hearing of voices by night, equally mysterious and incomprehensible.

"Saddle my horse," Ibrahim cried at last. "I will go to the hunt. I know not what this thing is that has come upon me today. Lord Allah سُبْحَانَهُ وَتَعَالَىٰ, how will this affair end?" His horse was saddled and he proceeded to the chase. Headlong he galloped across the desert; it was as if he knew not what he was doing. In that state of bewilderment he became separated from his troops. On the way he suddenly heard a voice. "Awake!"

He pretended not to have heard, and rode on. A second time the voice came, but he heeded it not. A third time he heard the same, and hurled himself farther away. Then the voice sounded a fourth time. "Awake, before you are stricken awake!"

He now lost all self-control. At that instant a deer started up, and Ibrahim prepared to give chase. The deer spoke to him.

"I have been sent to hunt you. You cannot catch me. Was it for this that you were created, or is this what you were commanded?" "Ah, what is this that has come upon me?" Ibrahim cried. And he turned his face from the deer. He thereupon heard the same words issuing from the pommel of his saddle. Terror and fear possessed him. The revelation became clearer yet, for Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ willed to complete the transaction. A third time the selfsame voice proceeded from the collar of his cloak. The revelation was thus consummated, and the heavens were opened unto him.

Sure faith was now established in him. He dismounted; all his garments, and

	the horse itself, were dripping with his tears. He made true and sincere repentance. Turning aside from the road, he saw a shepherd wearing felt clothes and a hat of felt, driving his sheep before him. Looking closely, he saw that he was a slave of his. He bestowed on him his gold embroidered cloak and bejewelled cap, together with the sheep, and took from him his clothes and hat of felt. These he donned himself. All the Angelic Hosts stood gazing on Ibrahim. **"What a Kingdom has come to the Son of Adham," they cried. "He has cast away the filthy garments of the World, and has donned the Glorious Robes of Poverty."**
187 AH 803 CE	The War against the Ainu ends. The Emperor, Kammu, has left Court-Appointed Aristocrats as Leaders of his Army, and an Aristocrat, Sakanoue Tamuramaro, has Emerged as a War Hero and the First Person with the Title of *Shogun*.
193 – 198 AH 809 – 813 CE	Abu Musa Muhammad ibn Harun ar Rashid, Al Amin, was the sixth Abbasid Khalifa. He was deposed and killed in 813 CE, during the civil War by his half-Brother, al Maʾmūn. The Brothers had different Mothers. Al Amin was prompted to move against al-Maʾmūn by meddlesome ministers, especially al-Fadl ibn al-Rabi'. He had Harun's succession documents brought from Mecca to Baghdad, where he destroyed them. In March 811 CE, Al Amin dispatched an army under Ali ibn Isa ibn Mahan against Al Maʾmūn Ali advanced on Rayy. Maʾmūn's capable General Tahir bin Husain met and defeated Ali, who was killed. Al Amin faced unrest in Syria. He sent Abd al-Malik ibn Salih to restore order there. There was fierce fighting and Abd al Malik died. Al Amin sent Ahmad ibn Mazyad and Abdallah ibn Humayd, each with an army (at-Tabari v. 31 p. 100 says each had 20,000 men). However, Tahir's agents sowed discord and these two Armies fought against each other. Al Amin faced an uprising in Baghdad led by Ali ibn Isa's son Husayn. This was quelled and Husayn was killed. Tahir took Ahwaz and gained control of Bahrain and parts of Arabia. Basra and Kufa swore allegiance to al Maʾmūn Tahir advanced on Baghdad and defeated a force sent against him.
194 - 263 AH c.810–877 CE	**Christian Mystic.** • Johannes Scotus Eriugena.
194 AH 810 CE	**Wisaal Sharif of Hazrāt Shaqıq al Balkhi رحمـة الله وَتَعَـالَىٰ عليه, originated discussion of Mystical "States." He emphasized the importance of *Tawakkul* or Reliance upon Allah سُبْحَانَهُ وَتَعَالَىٰ. He belonged to The Balkh Region of Khorasan (Modern Afghanistan).** **Hazrāt Abū ʿAlī Shaqīq b. Ibrāhīm al Azdī al Balkhī was a Renunciant, a Student of the frontier ascetic Hazrāt Ibrāhīm b. Adham, and the Teacher of Hazrāt Ḥātim al Aṣamm (Wisaal Sharif 237 AH/ 851–2 CE).**

	His *Nisba* associates him with the Region of Balkh, in Northern Khurāsān, where he lived his life (the *Nisba* is the part of a Muslim name that originally indicated a tribal or geographic origin and, later, often referred to a special characteristic or profession). Little is known about the details of his life. **He influenced Hazrāt Ibrahim ibn Adham رحمة الله وَتَعَالَىٰ عليه and Hazrāt Bibi Rabia Basri Qalandara رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Shaqiq al Balḵhi رحمة الله وَتَعَالَىٰ عليه once asked Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه to describe what 'Futuwwah' (Chivalry) was, Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه asked him back, "Well, what do you think it is?" Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه replied, "If we are given (Favors or Gifts from someone) we Thank them, and if we are not given (anything), we remain Patient."** **"Even the dogs here in Medina do that!" Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه exclaimed. Then Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه asked, "O Son of the Messenger صلى الله وَتَعَالَىٰ عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَىٰ, then what is Chivalry to you all (of the Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Household)?"** **Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه replied: "If We are Given, We show Appreciation… but if We are not Given anything, we still Thank them.".**[6] **When Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه set out on the Mecca Pilgrimage and reached Baghdad, Harun al-Rashid summoned him.** **"Are you Shaqiq the Ascetic?" Harun demanded when he came into his presence.** **"I am Shaqiq," he replied, "but not the Ascetic."** **"Counsel me," Harun commanded.** **"Then attend," Shaqiq proceeded. "Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ has set you in the place of Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه the Trusty, and requires Trust Worthiness from you as from him. He has set you in the place of Hazrāt Omar رضي الله وَتَعَالَىٰ عنه the Discriminator, and requires from you as from him Discrimination between Truth and Falsehood. He has set you in the place of Hazrāt Uthmān رضي الله وَتَعَالَىٰ عنه of the Two Lights, and requires from you as from him Modesty and Nobility. He has set you in the place of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو the Well-Approved, and requires from you as from him Knowledge and Justice."** **Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه was among the first to write of Stages on the Sufi Path in which Love (*Maḥabba*) for Allah سُبْحَانَهُ وَتَعَالَىٰ was envisioned as the Highest and Noblest Station of Spiritual Attainment, beyond that of mere longing for Paradise.**[7]
194 – 273 AH	Abbas ibn Firnas was a legendary Inventor of the Islamic World. He is honored

6 Hazrāt Imam al Qushayri رحمة الله وَتَعَالَىٰ عليه, Ar Risala.

7 Shaqīq Balkhī, *Adab al-ʿibādāt*, ed. P. Nwyia in *Trois oeuvres inedités de mystiques muslumans* (Beirut: Dār al-Mashriq, 1982), 17–22. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

810 – 887 CE	on Arabic postage stamps and has a crater on the moon named after him. He made his famous attempt at controlled flight when, aged 65, he built a rudimentary hang glider and launched himself from the side of a Mountain. Some accounts claim he remained airborne for several minutes before landing badly and hurting his back. According to historian Will Durant, a watch-like device was invented by Ibn Firnas. **Glass** manufacturing: Abbas ibn Firnas developed the process of creating glass from stones.
198 – 218 AH 813 – 833 CE	Al Amin assembled a massive army at Baghdad with 'Isa ibn Mahan at its head in 811 CE and invaded Khorasan, but Abu al Abbas Abdallah ibn Harun ar Rashid, al Maʾmūn's General Tahir ibn al-Husayn (d. 822 CE) destroyed the Army in the Battle of Rayy, and then invaded Iraq and Besieged Baghdad itself. The city fell after a year, al-Amin was executed, and al-Ma'mun became Khalifa. In 819 CE Baghdad fell, al Amin was beheaded, and al Maʾmūn became the undisputed Khalifa.[8] Al Ma'mun chose to remain in Khurasan, however, rather than coming to the Capital. This allowed the power vacuum which the Civil War had fostered in the Khalifate's Provinces to grow, and several local Rulers sprang up in Jazira, Syria and Egypt. In addition, the pro-Khurasani policies followed by al-Ma'mun's powerful Chief minister, al Fadl ibn Sahl, and al Ma'mun's espousal of an Alid succession in the person of Ali al-Ridha, alienated the traditional Baghdad élites, who saw themselves increasingly marginalized. Consequently, al Ma'mun's Uncle Ibrahim was Proclaimed Rival Khalifa at Baghdad in 817 CE, forcing al-Ma'mun to intervene in person. In Mecca, Dawud ibn Isa reminded worshipers that al Amin had destroyed Harun ar Rashid's succession Pledges and led them in swearing Allegiance to al Maʾmūn. Dawud then went to Merv and presented himself to al Maʾmūn. Al Maʾmūn confirmed Dawud in his Governorship of Mecca and Medina. Much of his domestic Reign was consumed in pacification Campaigns. Well educated and with a considerable interest in scholarship, al Maʾmūn promoted the Translation Movement, the flowering of learning and the sciences in Baghdad, and the publishing of al Khwarizmi's Book now known as "Algebra". He is also known for supporting the Doctrine of Mu'tazilism and for imprisoning Hazrāt Imam Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه, the rise of Religious Persecution (*Mihna*), and for the resumption of large-scale Warfare with the Byzantine Empire.
200 AH 815 CE (253 AH 867 CE).	**Wisaal Sharif Hazrāt Syedna Sheikh Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه.** **A crowd of Shi'ites were jostling one day at the door of Hazrāt Imam Reza رحمة الله وَتَعَالَىٰ عليه, and they broke Hazrāt Ma'ruf e Karkhi's رحمة الله وَتَعَالَىٰ عليه**

8 https://en.wikipedia.org/wiki/Fourth_Fitna.

	ribs, so that he fell seriously ill. Hazrāt Sari-e Saqati said to him, “Give me your last testament.” “When I die,” said Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه, “take my shirt and give it in alms. I desire to go out of this World naked, even as I came naked from my Mother’s womb.” When he died, so great was the fame of his humanity and humility that men of all Religions, Jews, Christians and Muslims alike, claimed him as one of them. His servant reported that Hazrāt Ma‘ruf رحمــة الله وَتَعَــالَىٰ عليه had said, “Whoever is able to lift my bier from the ground, I am of that people.” The Christians were unable. The Jews were likewise unable to lift it. Then the Muslims came and lifted it. They prayed over him, and in that very place they committed him to the ground. Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه reported the following. After Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه died I saw him in a dream. He was standing beneath the Throne with his eyes wide open, like one stupefied and distraught. A cry came from Allah سُبْحَانَهُ وَتَعَالَىٰ to the Angels. “Who is this?” “Lord Allah سُبْحَانَهُ وَتَعَالَىٰ, Thou Knowest Best,” the Angels answered. “It is Ma‘ruf,” came the Command. “He has become dazzled and stupefied by reason of Our Love. Only by seeing Us will he come to his senses. Only by meeting Us will he rediscover himself.”
	10. Hazrāt Syedna Sheikh Sari رحمة الله وَتَعَالَىٰ عليه bin Mughalas as Saqti رحمة الله وَتَعَــالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Sillasil. Hazrāt Abu‘l Hasan Sari ibn am Moghalles as Saqti رحمة الله وَتَعَالَىٰ عليه, said to be a Pupil of Hazrāt Ma’ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه, Uncle of Hazrāt al Junaid Baghdadi رحمة الله وَتَعَالَىٰ عليه, was a prominent figure in the Baghdad circle of Sufis and attracted the opposition of Hazrāt Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sari-e Saqti رحمة الله وَتَعَالَىٰ عليه was the first man to Preach in Baghdad on the Mystic Truths and the Tauheed “Unity”. Most of the Sufi Masha'eikh of Iraq were his Disciples. He had seen Hazrāt Habib-e Ra’i رحمة الله وَتَعَالَىٰ عليه. To begin with he lived in Baghdad, where he had a shop. Hanging a curtain over the door of his shop, he would go in and pray, performing several rak’as daily in this fashion. One day a man came from Mount Lukman to visit him. Lifting aside the curtain, he greeted him. “Shaikh So-and-so from Mount Lukman greets you,” he said. “He dwells in the Mountains,” commented Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه. “So

	his efforts amount to nothing. A man ought to be able to live in the midst of the Market and be so preoccupied with Allah سُبْحَانَهُ وَتَعَالَىٰ, that not for a single instant is he absent from Allah سُبْحَانَهُ وَتَعَالَىٰ." It is said that in his Transactions he never looked for a greater profit than five per cent. Once he bought almonds for sixty dinars. Almonds then became scarce. A broker called on him. "Sell then," said Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه. "For how much?" the broker asked. "Sixty-six dinars." "But the price of almonds today is ninety dinars," the broker objected. "It is my rule not to take more than five per cent," Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه replied. "I will not break my rule." "I also do not think it right to sell your goods for less," said the broker. So the broker did not sell, and Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه made no concession. To start with Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه used to sell odds and ends. One day the Bazaars of Baghdad caught fire. "The Bazaars are on fire," they told him. "Then I have also become free," he remarked. Afterwards an inspection was made and it was found that Hazrāt Sari's رحمة الله وَتَعَالَىٰ عليه shop had not been burned. When he saw that, he gave all that he possessed to the poor and took up the Sufi way.
203 AH 818 CE	Wisaal Sharif Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Political wranglings in Baghdad between the two Sons of Haroon were rocking the Empire. The Elder Son, Amin, who had an Arab Mother had the support of the Arabs and most of the Abbasid elders, while the younger Son Mamun had a Persian Mother and was supported by the Persians. To console both Factions, Haroon took a Pledge from both his Sons that after his Passing Amin will Rule the Arab part of the Empire while Mamun will Rule the Persian side. After the Passing of his Father, Haroon ar Rasheed, Ma'mun fell into conflict with his Brother Amin, which led to bloody wars and finally the assassination of Amin, after which Ma'mun became Khalifa. When Haroon Passed Away in faraway Tus, the most Northern Town of his Persian Empire, Mamun was with him and buried him there. Amin in Baghdad immediately proclaimed himself the Khalifa of the whole Empire and immediately deposed Mamun from the Rule of the Persian Province. Mamun's main concern was to subdue the Persian Province under any circumstances. He realized that the majority of Persians favored the Teachings of 'Ahl ul Ba'ait' and if somehow he could persuade the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه of the 'Ahl ul Ba'ait' in Medina to side with him, he

could confirm his rule there. Once he felt secure on that side of the Empire, he would then rise against his Brother and easily depose him. So the orders were sent out for the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه to leave his home in Medina and go to the Abbasid ruler in faraway Tus. Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه, as if by some miracle knew what was to come. So he left his wife and only Son Hazrāt Muhammad Ibn 'Ali al Jawad رحمة الله وَتَعَالَىٰ عليه, later known as Hazrāt Imam Muhammad Taqi رحمة الله وَتَعَالَىٰ عليه in Medina. On his arrival in Merv, Mamun welcomed him with great ceremony and pomp. Mamun treated the Hazrāt Imam with great honor.

It is mentioned by various historians, Both of Shia and Sunni Schools of Thought, that when Mamun initially offered the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه his throne, the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه declined the offer firmly and resolutely. After several attempts to bring the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه to accept the offer failed, Mamun told him to accept the offer of being his heir-apparent to succeed him after Mamun's Passing.

Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه replied to this offer, "I will accept this to console you, but this will never happen for I will leave this World before you." Once Mamun achieved his desire to get the consent of the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه as his successor, he declared this openly to all in order to see the reaction of the Abbasid clan who were favoring his half-Brother Amin.

According to Yakubi it was on the 27th of Ramadan, in the year 201 Hijri, 816 CE that the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه was officially designated as Mamun's "heir- apparent,"(Wali' Ahad), and the Hazrāt Imam's رحمة الله وَتَعَالَىٰ عليه name was included with his own on gold and silver coins. The inscription on these coins is well worthy of notice: "The King of Allah سُبْحَانَهُ وَتَعَالَىٰ and the Faith, Al Mamun, Amir and Khalifa of the faithful, and Hazrāt Imam Ar Rida رحمة الله وَتَعَالَىٰ عليه , the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه of the Muslims."

This meant more than that the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه was to be official chaplain to him for Mamun summoned the Descendants of Abbas, men and women to come to Merv. It was an assembly of thirty three thousand and when they all assembled, the Khalifa Mamun called for Hazrāt 'Ali ar Rida' رحمة الله وَتَعَالَىٰ عليه and gave him a Place of Honor among the greatest of the Abbasid Nobles.

He then announced to those he had summoned, that he had carefully considered all the Descendants of Hazrāt Abbas رضي الله عنه and also the Descendants of Hazrāt 'Ali كرم الله وَتَعَ الَىٰ وجهو , and that he had not found in his search anyone more Worthy or more fit to be his Successor
than Hazrāt Imam 'Ali al Ridha رحمة الله وَتَعَالَىٰ عليه.

He therefore took him by the hand and publicly acknowledged him as his Successor (Kulaini). He then gave his Daughter Umm e Habib in Marriage.

	He also sent abroad the command that the wearing of black flags which was the symbol of Abbasid rule after the destruction of the Ummayads, should be discontinued and that hereafter the use of green should be substituted. Green being the color of 'Ahl ul Ba'ait' and the House of 'Ali كرم الله وَتَعَالَىٰ وجهو was the order of the day. Once this story of Succession was announced Mamun's Political Ambition was achieved. **But Mamun was still not secure. The Arab Party who sided with Amin, never liked the appointment of Hazrāt Imam 'Ali ar Rida' رحمة الله وَتَعَالَىٰ عليه as the successor of Mamun, no matter how dubious it looked to them on the face of it.** **The Chiefs of the Abbasid Family in Iraq perceived that by this appointment the principal Authority in the Empire would very likely be taken from them. They got together, therefore, and proclaimed that for bequeathing the Khalifate after his Passing to the Hazrāt Imam 'Ali Al Ridha' رحمة الله وَتَعَالَىٰ عليه, who was not their immediate Family, Mamun himself was declared Deposed.** **They swore Allegiance to Ibrahim al Mehdi, Mamun's Uncle as their new Khalifa. This proclamation took place on the 5th of Muharram 202 Hijri.** **It was after about a year's stay of the Hazrāt Imam in Merv that Mamun decided to do something about the situation in Iraq. He knew that his Uncle Ibrahim al Mehdi had been proclaimed as Khalifa there in his place. This was a thorn in his heart.** **He decided that it was time for him to return from Khorasan and assert his rights in person. He had already strengthened his position due to the help of the Persians. With a huge Army beside him Mamun prepared his journey back home.** **When the Army reached the town of Tus, Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه fell ill and Passed Away within three days of his illness. Yakubi reported that "his sickness was no more than three days and it was reported that Ibn Hisham, Mamun's favorite henchman had given the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه Poison which caused his Passing.** **He mixed Poison in grapes and when the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه had eaten the grapes he became ill in the same manner as Hazrāt Imam Hassan رضي الله عنه did and Passed Away within three days."** **Ibn Babawaih relates various reasons that have been assigned to Mamun for poisoning the Hazrāt Imam رحمـــة الله وَتَعَـــالَىٰ عليه and shows also the circumstances in which Hazrāt Imam 'Ali Ridha' رحمة الله وَتَعَالَىٰ عليه is said to have designated his Son Hazrāt Muhammad ibn 'Ali رحمة الله وَتَعَالَىٰ عليه as his successor to the Imamate.** **Hazrāt Imam 'Ali Ridha' رحمة الله وَتَعَالَىٰ عليه Passed Away and was buried far off from Medina, the home of his Forefathers of the 'Ahl ul Ba'ait' of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . In Sanabad, about a mile from the village**

	where he Passed Away, they placed him in a grave inside the tomb of Haroon al- Rashid who was buried there ten years ago. **Mamun's ambitions to get the Empire under his feet was almost accomplished for he knew that the Army under his Command would not run away from him at this juncture. So he cleverly killed off the Hazrāt Imam رحمــة الله وَتَعَــالَىٰ عليه and reached Baghdad with the Declaration that the Khalifate of Banu Abbas would remain in the Family. Ibrahim al Mehdi was Deposed and later Killed and Mamun became the Undisputed and Supreme Leader in 819 CE.**
	9. Hazrāt Syedna Sheikh Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَــالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya; Firdausia Sillasil. **Hazrāt Ma'ruf al Karkhi رحمة الله وَتَعَــالَىٰ عليه became a 'Murid' (Disciple) of Hazrāt Habib Ra'ee رحمة الله وَتَعَالَىٰ عليه and was Blessed with 'Faiz' (Grace) and 'Ijaza' (Permission) him and also from Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه and Hazrāt Daud Tai رحمة الله وَتَعَالَىٰ عليه.** **He also attained education from Hazrāt Imam al A'zam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه and was a very pious personality and one of the most distinguished Arifs of his time. He used to call out the Azan with true Love, and when he would reach the words 'Ash hadu An Laa Ilaaha illa-Allah' (I bear witness that there is none worthy of Worship other than Allah سُبْحَانَهُ وَتَعَالَىٰ), the hair on his body would stand up and his entire beard would become stiff and he would begin to tremble to such an extent in the fear of Allah سُبْحَانَهُ وَتَعَالَىٰ , that it seemed as if he would fall to the ground.** **He would spend lengthy nights in the Masjid making 'Ibaadaat' (Worship), 'Istighfar' (Repentance') and weeping in the Court of Allah سُبْحَانَهُ وَتَعَالَىٰ .** **Syedi Abdul Wahab رحمــة الله وَتَعَــالَىٰ عليه said, "I have not seen anyone who divorced himself from the World, like Hazrāt Ma'ruf Karkhi رحمة الله وَتَعَالَىٰ عليه. His excellence is such, that even his Blessed Grave is a means of attaining Blessings."**
204 – 409 AH 819 – 1018 CE	Ziyadid Dynasty, Arabian Peninsula.
205 – 259 AH 821 – 873 CE	Tahirid Dynasty, Iran (Before The Seljuks).
205 AH 820 CE	Algebra Invented The Arabic Scholar al Khwarizmi set forth the branch of Algebra. Al Khwarizmi derived his works from other earlier works.
207 AH 822 CE	**Wisaal Sharif Hazrāt Syedna Khawaja Sadiduddin Ḥuzaifa al Mur'ashī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Ḥuzaifa al Mur'ashī رحمة الله وَتَعَــالَىٰ عليه always maintained a Strict Condition of Ablution, apart from Human Requirements, he stuck to this**

	regimen of Purity throughout his latter life. He observed Politeness and deference to everyone without discrimination. **His Saying:** **"A Darvaish should have an empty stomach; empty hands and a Heart empty of the Allurements of this World. If you see a Darvaish with Coins in his Hands, keep far from him!"**
	8. Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليهرحمة الله وَتَعَالَىٰ عليه. Chishtīya Qalandariya; Chishtīya Nizamiya, Chishtīya Sabriya Sillasil. **Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليه is another of the early Islamic Saints عليهم الرّحمہ. His Knowledge of Islam, Irfan (Divine Illumination) and the Realities of Tawhid were Regarded as Unequaled in his Time. He was a Renowned Scholar of Basra, at that Time still a Center of Intellectual Activity in the Islamic Empire. Hazrāt Amin ad-Din's رحمة الله وَتَعَالَىٰ عليه Life History is somewhat Sketchy except to tell of his Complete Bewilderment in the Love of Allah and his Constant Striving to Help others along this Path.** **For thirty years he cried profusely, though, believing himself to be a failure in the Spiritual Way. Eventually, he received Divine Inspiration giving him glad tidings of Paradise and then instructing him to make Ba'ait to رحمة الله وَتَعَالَىٰ عليه to Hazrāt Khwaja Huzaifa رحمة الله وَتَعَالَىٰ عليه, in Order to learn the Way of Perfection (Suluk). Although he made such Tremendous Mujahidahs throughout his Life, it took him only one week in the Company of his Murshid to Attain Perfection.**
210 AH 825 CE	The Kingdom of Wessex Wins in War and Becomes the Dominate Power in England.
210 or 215 AH **825 or 830 CE**	**Birth Hazrāt Syed at Taifa Sheikh Abu al Qasim Junaid رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Al Junaid ibn Muhammad ibn al Junaid, Abu al Qasim al Qawariri al Khurraz an Nahawandi al Baghdadi ash Shafi'i رحمة الله وَتَعَالَىٰ عليه was an eminent Imam and Sheikh of his time. He was born in Baghdad Sharif and was a Son of a Glass-Merchant and Nephew of Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ.** **From childhood Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was given to spiritual sorrow, and was an earnest seeker after Allah سُبْحَانَهُ وَتَعَالَىٰ, well Disciplined, Thoughtful and Quick of Understanding and of a Penetrating Intuition.** **One day he returned home from School to find his Father in tears.** **"What happened?" he enquired. "I took something by way of Alms to your Uncle Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه," his Father told him. "He would not accept it. I am weeping because I have given my whole life to save these five Dirhams, and then this offering is not meet for one of the friends of Allah سُبْحَانَهُ وَتَعَالَىٰ to receive."**

	“Give me the money, and I will give it to him. That way he may take it,” said Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. His Father gave him the dirhams, and Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه went off. Coming to his Uncle’s house, he knocked at the door. **“Who is that?” came a voice.** **“Junaid,” answered the boy. “Open the Door and take this Due Offering of Alms.”** **“I will not take it,” Replied Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“I beg you to take it, by the Allah سُبْحَانَهُ وَتَعَالَىٰ who has dealt so graciously with you and so justly with my Father,” cried Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه.** **“Junaid, how did Allah سُبْحَانَهُ وَتَعَالَىٰ deal graciously with me and justly with him?” demanded Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“Allah سُبْحَانَهُ وَتَعَالَىٰ was Gracious to you,” Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied, “in Vouchsafing you Poverty. To my Father Allah سُبْحَانَهُ وَتَعَالَىٰ was just in occupying him with Worldly Affairs. You are at Liberty to accept or reject as you please. He, whether he likes it or not, must convey the due alms on his possessions to the one deserving of it.”** **This answer pleased Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“Child, before I accept these alms, I have accepted you.” So saying, Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه opened the door and took the alms. He assigned to Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه a special place in his heart.** **Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was only seven years old when Sari took him on the Pilgrimage. In the Mosque of the Sanctuary the question of thankfulness was being discussed by four hundred Sheikhs. Each Sheikh expounded his own view.** **“You also say something,” Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه prompted Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. “Thankfulness,” said Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, “means that you should not disobey Allah سُبْحَانَهُ وَتَعَالَىٰ by means of the favor which He has bestowed on you, nor make of His favor a source of disobedience.”** **“Well said, O consolation of true believers,” cried the four hundred. They were unanimous that a better definition could not be devised.** **“Boy,” said Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه, “it will soon come to pass that your special Gift from Allah سُبْحَانَهُ وَتَعَالَىٰ will be your tongue.”** **Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه wept when he heard his Uncle say this. “Where did you acquire this?” Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه demanded. “From sitting with you,” Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied.**[9]
211 AH 826 CE	In China, the Tang Dynasty Limps Along Politically. A Reckless Teenager, Jingzong, has Inherited the Throne – the Second Emperor in Five Years. In the

9 Muslim Saints and Mystics Episodes from the *Tadhkirat al Auliya’* (*Memorial of the Saints*) by Hazrāt Fariduddin Attar رحمة الله وَتَعَالَىٰ عليه Translated by A. J. Arberry.

	Eyes of the Court Eunuchs he has Filled the Court with Incompetent Persons, and they have him Assassinated.
211 or 221 – 288 AH 826 or 836 – 901 CE	As Ṣābiʾ Thābit ibn Qurrah al Ḥarrānī (Latinized, Thebit.) was a Syrian Arab Mathematician, Physician, Astronomer, and Translator who lived in Baghdad in the second half of the Ninth Century CE during the time of the Abbasid Khalifate. Thabit ibn Qurra Studied at Baghdad's House of Wisdom under the Banu Musa Brothers. Thābit ibn Qurrah made important discoveries in Algebra, Geometry, and Astronomy. He Discovered a Theorem that enables pairs of Amicable Numbers to be found. Later, al-Baghdadi (980 CE) developed a Variant of the Theorem. In Astronomy, Thābit is considered one of the first Reformers of the Ptolemaic System, and in Mechanics he was a Founder of Statics.
218 – 227 AH 833 – 842 CE	Abū Isḥāq Muḥammad ibn Hārūn ar Rashīd, Al Mu'tasim biʾllāh A younger son of Khalifa Harun al-Rashid, he rose to prominence through his formation of a private army composed predominantly of Turkic slave-soldiers (*ghilmān*). This proved useful to his half-Brother, Khalifa al-Ma'mun, who employed al-Mu'tasim and his Turkish guard to counterbalance other powerful interest groups in the state, as well as employing them in campaigns against rebels and the Byzantine Empire. When al-Ma'mun died unexpectedly on campaign in August 833, al Mu'tasim was thus well placed to succeed him, overriding the claims of al-Ma'mun's son al Abbas. he continued to implement the rationalist Islamic doctrine of Mu'tazilism and the persecution of its opponents through the inquisition (Miḥna). Although not personally interested in literary pursuits, al Mu'tasim also nurtured the Scientific renaissance begun under al Ma'mun. In other ways, his Reign marks a departure and a watershed moment in Islamic History, with the Creation of a new regime centered on the military, and particularly his Turkish guard. In 836 CE, a new Capital was established at Samarra to symbolize this new regime and remove it from the restive populace of Baghdad. The power of the Khalifal Government was increased by centralizing measures that reduced the power of Provincial Governors in Favor of a small group of senior civil and military officials in Samarra, and the fiscal apparatus of the state was more and more dedicated to the maintenance of the professional army, which was dominated by Turks. The Arab and Iranian elites that had played a major role in the early period of the Abbasid state were increasingly marginalized, and an abortive conspiracy against al Mu'tasim in Favor of al Abbas in 838 CE resulted in a widespread purge of their ranks. This strengthened the position of the Turks and their principal leaders, Ashinas, Wasif, Itakh, and Bugha. Another prominent member of al Mu'tasim's inner circle, the Prince of Ushrusana, al-Afshin, fell afoul of his enemies at Court and was overthrown and killed in 840/1 CE. The rise of the

Turks would eventually result in the troubles of the "Anarchy at Samarra" and lead to the collapse of Abbasid power in the mid-10th Century, but the Ghulām-based System inaugurated by al Mu'tasim would be widely adopted throughout the Muslim World.

Al Mu'tasim's Reign was marked by continuous Warfare. The two major internal campaigns of the Reign were against the long-running Khurramite uprising of Babak Khorramdin in Adharbayjan, which was suppressed by al Afshin in 835 – 837 CE, and against Mazyar, the autonomous ruler of Tabaristan, who had clashed with the Tahirids and risen up in Revolt. While his generals led the fight against internal rebellions, al Mu'tasim himself led the sole major external campaign of the period, in 838 CE against the Byzantine Empire. His armies defeated Emperor Theophilos and sacked the city of Amorium. The Amorium campaign was widely celebrated, and became a cornerstone of Khalifal propaganda, cementing al Mu'tasim's reputation as a warrior-Khalifa.

As a military man, al Mu'tasim's outlook was utilitarian, and his intellectual pursuits could not be compared with those of al Ma'mun or his successor al Wathiq, but he continued his Brother's policy of promoting writers and Scholars. Baghdad remained a major center of learning throughout his Reign. Among the notable Scholars active during his Reign were the astronomers Habash al Hasib al Marwazi and Ahmad al-Farghani, the polymath al-Jahiz, and the distinguished Arab mathematician and philosopher al-Kindi, who dedicated his work *On First Philosophy* to his patron al Mu'tasim. The Nestorian physician Salmawayh ibn Bunan, a patron of the fellow Nestorian physician and translator Hunayn ibn Ishaq, became Court physician to al-Mu'tasim, while another prominent Nestorian physician, Salmawayh's rival Ibn Masawayh, received apes for dissection from the Khalifa.

Mu'tazilism became closely identified with the new regime of al-Mu'tasim. Adherence to Mu'tazilism was transformed into an intensely political issue, since to question it was to oppose the Authority of the Khalifa as the Allah سُبْحَانَهُ وَتَعَالَىٰ-sanctioned Imām. While Mu'tazilism found broad support, it was also passionately opposed by traditionalists, who held that the Quran's Authority was absolute and unalterable as the literal word of Allah سُبْحَانَهُ وَتَعَالَىٰ. Opposition to Mu'tazilism also provided a vehicle for criticism by those who disliked the new regime and its elites. In the event, the active repression of the traditionalists was unsuccessful, and even proved counterproductive: the beating and imprisonment of one of the most resolute opponents of Mu'tazilism, Ahmad ibn Hanbal, in 834 CE, only helped to spread his fame. By the time al Mutawakkil abandoned Mu'tazilism and returned to traditional orthodoxy in 848 CE, the strict and conservative Hanbali school had emerged as the leading school of jurisprudence (*fiqh*) in Sunni Islam.

Taking advantage of the Abbasids' preoccupation with the suppression of the Khurramite rebellion, the Byzantine Emperor Theophilos had launched attacks on

	the Muslim frontier zone in the early 830s CE, and scored several successes. His forces were bolstered by some 14,000 Khurramites who fled into the Empire, became baptized and enrolled in the Byzantine army under the command of their leader Nasr, better known by his Christian name Theophobos. In 837 CE, Theophilos, urged by the increasingly hard-pressed Babak, launched a major campaign into the Muslim frontier lands. He led a large army, reportedly numbering over 70,000 men, in an almost unopposed invasion of the Region around the upper Euphrates. The Byzantines took the towns of Zibatra (Sozopetra) and Arsamosata, ravaged and plundered the countryside, extracted ransom from Malatya and other cities in exchange for not attacking them, and defeated several smaller Arab forces. As refugees began arriving at Samarra, the Khalifal Court was outraged by the brutality and brazenness of the raids; not only had the Byzantines acted in open collusion with the Khurramites, but during the sack of Zibatra all male prisoners were executed and the rest of the population sold into slavery, and some captive women were raped by Theophilos' Khurramites. The Khalifa took personal charge of preparations for a retaliatory expedition, as the campaigns against Byzantium were customarily the only ones in which caliphs participated in person. Al Mu'tasim assembled a huge force—80,000 men with 30,000 servants and camp followers according to Michael the Syrian, or even larger according to other writers — at Tarsus. He declared his target to be Amorium, the birthplace of the reigning Byzantine dynasty. The Khalifa reportedly had the name painted on the shields and banners of his army. The campaign began in June, with a smaller force under al Afshin attacking through the Pass of Hadath in the east, while the Khalifa with the main army crossed the Cilician Gates from 19–21 June. Theophilos, who had been caught unaware by the two-pronged Abbasid attack, tried to confront al Afshin's smaller force first, but suffered a major defeat at the Battle of Dazimon on 22 July, barely escaping with his life. Unable to offer any effective resistance to the Abbasid advance, the Emperor returned to Constantinople. A week later, al-Afshin and the main Khalifal army joined forces before Ancyra, which had been left defenceless and was plundered. From Ancyra, the Abbasid army turned to Amorium, to which they laid siege on 1 August. Al Afshin, Itakh, and Ashinas all took turns assaulting the city with their troops, but the siege was fiercely contested, even after the Abbasids, informed by a defector, effected a breach in a weak spot of the wall. After two weeks, taking advantage of a short truce for negotiations requested by one of the Byzantine commanders of the breach, the Abbasid army successfully stormed the city. It was thoroughly plundered and its walls razed, while the populace, numbering into the tens of thousands, was carried off to be sold into slavery. According to at Tabari, al Mu'tasim was now considering extending his campaign to attack Constantinople, when the conspiracy headed by his nephew, al-Abbas,

	was uncovered. Al Mu'tasim was forced to cut short his campaign and return quickly to his realm, without bothering with Theophilos and his forces, stationed in nearby Dorylaion. Taking the direct route from Amorium to the Cilician Gates, both the Khalifa's army and its prisoners suffered during the march through the arid countryside of central Anatolia. Some captives were so exhausted that they could not move and were executed, while others found in the turmoil the opportunity to escape. In retaliation, al Mu'tasim, after separating the most prominent among them, executed the rest, some 6,000. The sack of Amorium brought al Mu'tasim much acclaim as a warrior-Khalifa and Ghāzī (Warrior for the Faith), and was celebrated by contemporaries, most notably in a famous ode by the Court poet Abu Tammam. The Abbasids did not follow up on their success. Warfare continued between the two empires with raids and counter-raids along the border, but after a few Byzantine successes a truce was agreed in 841 CE. At the time of his death in 842 CE, al Mu'tasim was preparing yet another large-scale invasion, but the great fleet he had prepared to assault Constantinople was destroyed in a storm off Cape Chelidonia a few months later. Following al Mu'tasim's death, Warfare gradually died down, and the Battle of Mauropotamos in 844 was the last major Arab–Byzantine engagement for a decade
226 AH 841 CE	In Scandinavia and Increase in Population has Inspired People called Vikings or Norsemen to Venture Out in Longboats. This Year, give or take a Year or so, Vikings Land and Build a Settlement on the South Bank of the River Liffey, Founding what will Eventually be the City of Dublin.
227 – 232 AH 842 – 847 CE	Abū Jaʿfar Hārūn ibn Muḥammad Al Wathiq Bi'llāh was an Abbasid Khalifa who reigned from 842 until 847 CE (227–232 AH in the Islamic calendar). Al Wathiq is relatively obscure both as a ruler and as a person, and his Reign is largely considered a continuation of his Father's. The Chief events of his Reign were the suppression of a Bedouin rebellion in the Hejaz in 845 CE and an abortive uprising in Baghdad in 846 CE. The conflict with the Byzantine Empire continued, and the Abbasids even scored a significant victory at Mauropotamos, but after a truce in 845 CE, Warfare ceased for several years.
228 AH 843 CE	Buddhism, Imported from India, has Grown in China. Wu-Tsung is an Ardent Taoist, and he Begins a Campaign that will close Buddhist Shrines and Temples, Return Buddhist Monks and Nuns to Lay Life and Confiscate Millions of Acres of Buddhist land. Buddhism in China is to Survive but Never Fully Recover, while its Rival, Confucianism, Enjoys a Renewed Intellectual Life.
230 AH 845 CE	Despite Wu-Tsung's Persecution of Buddhists During His Reign. The Buddhists had Become an Integral a Part of China and the Religion Survived the Persecution.

232–247 AH 847–861 CE	Abu al Faḍl Jaʿfar ibn Muḥammad al Muʿtaṣim Billāh, Al Mutawakkil Deeply religious, he is known as the Khalifa who ended the Mihna (persecution against many Islamic Scholars), released Ahmad ibn Hanbal, and discarded the Muʿtazila, but he has been also subject of criticism for being a tough ruler towards the non-Muslim citizens. His assassination on 11 December 861 CE by the Turkic guard with the support of his son, al Muntasir, began the troubled period of civil strife known as "Anarchy at Samarra".
235 AH 850 CE	Gunpowder is described in a Taoist book of alchemy, the "Classified Essentials of the Mysterious Dao of the True Origin of Things."
236 AH 851 CE	Danish Vikings Sack London and Canterbury but were defeated at Ockley by the King of the West Saxons.
239 – 313 AH 854 – 925 CE	Abū Bakr Muhammad Zakariyyā Rāzī, also known by his Latinized name Rhazes was a Persian polymath, physician, alchemist, philosopher, and important figure in the History of Medicine. He also wrote on logic, astronomy and grammar. Al-Razi wrote on Naft (Naphta or Petroleum) and its distillates in his Book "Kitab Sirr al Asrar" (Book of the secret of secrets). A comprehensive thinker, Razi made fundamental and enduring contributions to various fields, which he recorded in over 200 manuscripts, and is particularly remembered for numerous advances in Medicine through his observations and discoveries. An early proponent of experimental Medicine, he became a successful doctor, and served as Chief physician of Baghdad and Ray Hospitals. As a teacher of Medicine, he attracted students of all backgrounds and interests and was said to be compassionate and devoted to the service of his patients, whether rich or poor. When choosing a site to build Baghdad's hospital, he hung pieces of fresh meat in different parts of the city. The location where the meat took the longest to rot was the one he chose for building the hospital. Advocated that patients not be told their real condition so that fear or despair do not affect the healing process. Wrote on alkali, caustic soda, soap and glycerine. Gave descriptions of equipment processes and methods in his Book Kitab al-Asrar (Book of secrets) in 925 CE. According to the *Encyclopædia Britannica* (1911 CE), he was among the first to use humoral theory to distinguish one contagious disease from another, and wrote a pioneering Book about smallpox and measles providing clinical characterization of the diseases. Through translation, his Medical works and ideas became known among medieval European practitioners and profoundly influenced Medical education in the Latin West. Some volumes of his work *Al-Mansuri*, namely "On Surgery" and "A General Book on Therapy", became part of the Medical curriculum in Western universities. Edward Granville Browne considers him as "probably the greatest

	and most original of all the Muslim physicians, and one of the most prolific as an author". Additionally, he has been described as the Father of pediatrics, and a pioneer of obstetrics and ophthalmology. For example, he was the first to recognize the reaction of the eye's pupil to light.
243 AH **857 CE**	**Wisaal Sharif of Hazrāt Al Haris ibn Asad al Muhasibı رحمة الله وَتَعَالَىٰ عليه, whose full name was Abu Abdullah Haris bin Asad bin Abdullah al Anizi al Basri. He was born in Basra around the Year 781 CE, and belonged to the Arab Anazzah tribe.** **He was an 'Iraqı Mystical Teacher and Theorist, The author of approximately 200 works, he wrote about theology and *Tasawwuf* (Sufism), among them *Kitab al-Khalwa* and *Kitab al-Ri`aya li-huquq Allah* (Observance of the Rights of Allah سُبْحَانَهُ وَتَعَالَىٰ)(edited by Dr. Margaret Smith, London, 1940 CE), Inception of 'Muhasaba' Self-Examination for Faults, from which his 'Laqab' is derived. The influence of his teachings and writings upon later Mystical Theorists, including in particular Hazrāt Abu Hamed al Ghazali رحمة الله وَتَعَالَىٰ عليه, was profound and far-reaching. Many of his Books and Pamphlets have been preserved.**[10] **His Father was very wealthy, though Hazrāt al Muhasibi رحمة الله وَتَعَالَىٰ عليه refused it. He inherited thirty thousand dinars from his Father. "Take it to the Treasury. Let the authorities have it," he ordered. "Why?" they asked.** **"The Prophet said," he explained, "and it is a true Tradition, that the Qadarites are the Magians of this Community. My Father was a Qadarite. The Prophet also said that a Muslim cannot Inherit from a Magian. My Father was a Magian, as you see, and I am a Muslim."** **Despite the affluent lifestyle available to him, he retained an Ascetic Quality from Hazrāt Al-Hasan al-Basri رحمة الله وَتَعَالَىٰ عليه. The Sufis of his time has taken on certain practices, such as wearing woolen clothing, reciting the Qur'an at night, and limiting the kind and quantity of food eaten. He saw that Sufi Practices can help Control the Passions, but can also result in other problems like Hypocrisy and Pride. When outward Piety becomes a part of one's image, it can mask hidden problems with the Ego. Both the inner and outward States must be rectified. Constant self-examination (Muhasabah) in anticipation of the Day of Judgment was his proposed method for developing Awareness of the Inner Self and Purifying the Heart.** **In *al Khalwa*, in a Discourse on Fear and Hope:** **Know that the first thing that Corrects you and helps you Correct others is Renouncing this World. For Renunciation is attained by Realization, and consideration is attained by Reflection. For if you think of this World, you will not find it worth Sacrificing your Soul and Faith for it. But you will find your Soul Worthier of Honor by ridiculing this World. This World is**

10 Muslim Saints رحمہ الرّحیم علیہم and Mystics, (Translation of Hazrāt Jami's رحمة الله وَتَعَالَىٰ عليه Tazkiratul Auliya), by A. J. Arberry.

	abhorred of Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty and the Messengers. It is an Abode of Affliction and a Station of Foolishness. Be on your Guard from it. **Allah's سُبْحَانَهُ وَتَعَالَىٰ Providence in Preserving him was such that, when he stretched out his hand towards food whose Lawfulness was doubtful, a nerve in the back of his finger became taut so that the finger did not obey the Command to move. Thus he knew that the morsel in question was not proper.** **"Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه came to me one day and was visibly hungry," reported Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. "Uncle, I will bring some food,' I said. 'That would be welcome," he answered. So I went to the larder and looked for some food. I found some remains of a wedding-feast which had been brought to us for supper. I brought this and offered it to him. His finger would not obey him. He put morsel in his mouth, but despite all his efforts it would not down. He turned it about in his mouth, then at last he got and put it out in the porch and took his departure. "Later I questioned him about what had happened. Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه said, 'I was certainly hungry, and I wanted to please you. But Allah سُبْحَانَهُ وَتَعَالَىٰ has Given me a Special Sign, that any food that is doubtful will not go down my throat and my finger refuses to touch it. For all that I tried, it would not go down. Where did that. food come from?' 'From the house of a Kinsman of mine,' replied.** **"Then I said, 'Today will you come to my House?' 'I will,' he replied. So we entered, and He fetched a piece of dry bread, and we ate. Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه remarked, 'This is the kind of thing to offer Dervishes.'"**[11]
243 AH 857 CE	**Birth Hazrāt Abū 'Uthmān Sa'īd bin Salām Al Maghrībī رحمة الله وَتَعَالَىٰ عليه.** **He was an Egyptian Sufi Scholar of the Kubruwi Order. He was instructed in Sufism by Abū 'Alī al-Katib. He died at the age of 130 and was buried in Neshabur, Iran.**
244 – 317 AH 858 – 929 CE	Al Battani Abū ʿAbd Allāh Muḥammad ibn Jābir ibn Sinān ar Raqqī al Ḥarrānī aṣ Ṣābiʾ al Battānī was a Syrian Arab astronomer, and mathematician. He introduced a number of trigonometric relations, and his *Kitāb az-Zīj* was frequently quoted by many medieval astronomers, including Copernicus. Often called the "Ptolemy of the Arabs", al Battani is perhaps the greatest and best known Astronomer of the medieval Islamic World.
245 AH 860 CE	Khazar Kings Convert to Judaism, Jewish Dynasty presides until the 960s CE.
245 AH 860 CE	Hazrāt Abū Turāb an Nakhshabī ʿAskar b. Ḥusayn (or Muḥammad b. Ḥusayn) رحمة الله وَتَعَالَىٰ عليه, was a Central Asian Wandering Ascetic. His *Nisba* (the final word of a person's name relating that individual to a place, tribe or clan, or to another individual, etc.) implies that his origins were from

11 Translated in Suleiman Ali Mourad, *Early Islam between myth and history* (Brill, 2006), 128; from *Khalwa*, 24.

	Nakhshab near Bukhara, but he is usually described more vaguely as "[o]ne of the Ṣūfīs from Khurāsān." Abū Turāb is reported to have spent much of his life traveling across the deserts of the Middle East, as far west as Syria and as far south as the He was a Follower of Hazrāt Abū ʿAbd ar Raḥmān Ḥātim b. ʿUnwān (or Ḥātim b. Yūsuf or Ḥātim b. ʿUrwān b. Yūsuf) al Aṣamm (The Deaf; Wisaal Sharif 237 AH/ 851–2 CE) عليه رحمة الله وَتَعَالَىٰ, who was a native of Balkh, where he spent most of his life. He was a Disciple of Hazrāt Shaqīq al Balkhī عليه رحمة الله وَتَعَالَىٰ (Wisaal Sharif 194 AH/ 809–10 CE), he is considered one of the earliest Spiritual Masters of Khurāsān. Abū Saʿd al-Samʿānī (d. 562 AH/ 1166 CE), the important Arab Biographer from Merv, mentions in his *Kitāb al Ansāb* ("The Book of Origins") other relevant men who bear the same sobriquet (al-Samʿānī, *Ansāb*, 1:294–8). Ḥātim, however, seems to be the only one known metaphorically as "Deaf".
247 AH 860 CE	**Birth Hazrāt Syedna Sheikh Abu Bakr Jafar bin Yunas Shibli رحمة الله وَتَعَالَىٰ عليه.** **Hazrat Abu Bakr Dolaf ibn Jafar (Ja'far ibn Yunas) ash Shibli رحمة الله وَتَعَالَىٰ عليه was of Usrushana, Khurasan by Origin but was born in Baghdad or Samara. He was the Son of an Affluent Court Official in Baghdad in the Khalifa's Service.**
247 – 387 AH 861 -997 CE	Ya'furid Dynasty, Arabian Peninsula.
247–248 AH 861–862 CE	Abu Ja'far Muhammad Al Muntasir Bi'llah. After a Reign of only six months, al-Muntasir died around the beginning of June, of either illness or poison. Following his death, the vizir Ahmad ibn al Khasib and a small group of senior Turkish commanders met and decided to appoint al Musta'in as Khalifa in his stead. They presented their decision to the Samarran military regiments, and were eventually able to force the soldiers to swear allegiance to their candidate.
247 AH 862 CE.	Vikings have reported that land is more available abroad. Their growth in population has eliminated the availability of land at home. Moving from more densely populated areas, Scandinavians have begun moving to less densely populated areas and settling down. Viking Chieftan, Rurik, led raids on Northern Russia. His band called Varangians invited to Novgorod to bring order. This marks the beginning of the Imperial Russian Period.
248–252 AH 862–866 CE	After the death of previous Khalifa, al Muntasir (who had not appointed any successors), the Turkic military leaders held a council to select his successor. They were not willing to have al Mu'tazz or his Brothers; so they elected Ahmad ibn Muhammad, a Grandson of al Mu'tasim, who took the regnal name al Mustaʿin Bi'llah. Arab and other troops based in Baghdad, displeased at the choice, attacked the assembly, broke open the prison, and plundered the armory. They were attacked

	by the Turkic and Berber soldiers, and after some fighting in which many died, succumbed. Baghdad had yet to learn that the Kh[illegible] the opinions of the Arabians, but had passed into other hands.
252–255 AH 866–869 CE	Abū ʿAbd Allāh Muḥammad ibn Jaʿfar Al Mu'tazz Bi'llah during a period of extreme internal instability within the Abbasid Khalifate, known as the "Anarchy at Samarra". Originally named as the second in line of three heirs of his Father al Mutawakkil, al Mu'tazz was forced to renounce his rights after the accession of his Brother al Muntasir, and was thrown in prison as a dangerous rival during the Reign of his cousin al Musta'in. He was released and raised to the Khalifate in January 866 CE, during the civil War between al Musta'in and the Turkish military of Samarra. Al Mu'tazz was capable and determined to reassert the Authority of the Khalifa over the Turkish military, but had only limited success. Aided by the vizier Ahmad ibn Isra'il, he managed to remove and kill the leading Turkish generals, Wasif at Turki and Bugha al Saghir, but the decline of the Tahirids in Baghdad deprived him of their role as a counterweight to the Turks. Faced with the assertive Turkish commander Salih ibn Wasif, and unable to find money to satisfy the demands of his troops, he was deposed and died of ill treatment a few days later, on 16 July 869 CE. His Reign marks the apogee of the decline of the Khalifate's central Authority, and the climax of centrifugal tendencies, expressed through the emergence of the autonomous dynasties of the Tulunids in Egypt and the Saffarids in the East, Alid uprisings in Hejaz and Tabaristan, and the first stirrings of the great Zanj Rebellion in lower Iraq.
253 AH 867 CE	Basil Founds Macedonian Dynasty – Basil had his co-emperor Michael III murdered to become the sole ruler of the Byzantine Empire. Basil founded what became known as the Macedonian Dynasty which would last until 1076. This is considered the Golden Age of the Byzantines.
254 AH 868 CE	Someone in China Produces a Book of Pages and Paper.
255–256 AH 869–870 CE	Abū Isḥāq Muḥammad ibn al Wāṯhiq Al Muhtadi Bi'lliah Khalifa of the Abbasid Khalifate. After the deposition and murder of his cousin al Mu'tazz, the leaders of the Turkic guard chose al Muhtadi as the new Khalifa, al Muhtadi sought to emulate the Omayyad Khalifa Umar ibn Abd al Aziz, widely considered a model Islamic ruler. He therefore lived an austere and pious life—notably removing all musical instruments from the Court—and made a point of presiding in person over the Courts of Grievances (Mazalim), thus gaining the support of the common people. Combining "strength and ability", he was determined to restore the Khalifa's Authority and power, that had been eroded during the ongoing "Anarchy at Samarra" by the squabbles of the Turkish generals. Al Muhtadi faced Alid risings in the provinces, but the main threat to his power

	were the Turkish Commanders. The dominant figure of the first months of his rule was Salih ibn Wasif, but he too failed to provide enough revenue to pay the troops. Although he executed the previous vizier, Ahmad ibn Isra'il, and his extortion of the secretaries (Kuttab), his power continued to wane. His main rival, Musa ibn Bugha, used the opportunity to return from his semi-exile in Hamadhan, arriving in Samarra in December 869 CE. There he constrained al Muhtadi to take an oath to punish Salih for having robbed the treasures of Kabiha, the Mother of al Mu'tazz. Salih went into hiding, whereupon the Turks mutinied and almost deposed al Muhtadi. They relented only when he promised them to pardon Salih, but when Salih did not appear, his soldiers began to pillage Samarra, until Musa and his troops scattered them. Soon after, Salih was discovered and executed by Musa's men. Musa thus established himself as the leading official of the government, with Sulayman ibn Wahb as his Chief secretary. Historian Khatib states that he adopted perpetual fasting since the day of his leadership until his murder. When Musa left to campaign against the Kharijites, al Muhtadi took the opportunity to incite the people against him and his Brother, Muhammad. Muhammad was brought to trial on accusations of embezzlement and was condemned. Although al Muhtadi had promised a pardon, Muhammad was executed. This cemented the rift with Musa: the latter marched on the capital with his army, and defeated the troops loyal to the Khalifa. He refused to abdicate, but tried to preserve his life and office by recourse to the religious status of the Khalifa, and the support of the people. He was nevertheless murdered on 21 June 870 CE, and replaced by his cousin, al Mu'tamid.
255 AH 869 CE	The last Writing on a Stele in the Major Maya City of Tikal.
256–279 AH 870–892 CE	Abu'l-ʿAbbās Aḥmad ibn Jaʿfar Al Mu'tamid ʿalā 'llāh Khalifa of the Abbasid Khalifate from 870 to 892 CE. His Reign marks the end of the "Anarchy at Samarra" and the start of the Abbasid restoration, but he was a largely a ruler in name only. Power was held by his Brother al Muwaffaq, who held the loyalty of the military. Al Mu'tamid's Authority was circumscribed further after a failed attempt to flee to the domains controlled by Ahmad ibn Tulun in late 882, and he was placed under house arrest by his Brother. In 891 CE, when al Muwaffaq died, loyalists attempted to restore power to the Khalifa, but were quickly overcome by al Muwaffaq's son al Mu'tadid, who assumed his Father's powers. When al Mu'tamid died in 892 CE, al Mu'tadid succeeded him as Khalifa.
256 AH 870 CE	Hazrāt Al Buhkarı رحمة الله وَتَعَالَىٰ عليه, Central Asian Scholar whose collection of Ahadith became one of the two most important of the "Six" authoritative collections.
252 AH 866 CE.	**Wisaal Sharif Hazrāt Syedna Sheikh Sari رحمة الله وَتَعَالَىٰ عليه bin Mughalas as**

	Saqti رحمة الله وَتَعَالَىٰ عليه. Hazrat Junaid e Baghdadi رحمة الله وَتَعَالَىٰ عليه says, "I went to visit him when he took ill. There was a Fan kept close to him, so I used it to Fan him. He said, 'O Junaid! Put it down. Fire is More Powerful than Wind.' I asked him about his Condition and asked him to Advise me, and he said, 'Do not be Diverted from the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ through the Companionship of the People.' He then Passed from this World Traveling into the hereafter. He Passed Away on a Tuesday, the 13th of Ramzan in Baghdad Sharif. • I would that all the Sorrow and Grief which Burdens the Hearts of Others Descend upon my Heart, that they be Delivered from Grief. • Be Like The Sun which Sheds it's Light on All! Be Lie The Earth which Sustains The Burdens of All! Be Like The Water which Enlivens The Life of All! • Do Whatever you can Before you become Old, since in Old Age you Will be Able to Do Nothing, just as I Can Not Do Anything. (Even though not even the Young were Like Hazrat Siri Saqti رحمة الله وَتَعَالَىٰ عليه in his Old Age). • The Bravest Deed is to take Control of your 'Nafs'. One who cannot Control his own Ego/ Desires cannot be of Assistance to others. • All become Obedient to him who is Obedient to Allah سُبْحَانَهُ وَتَعَالَىٰ. • Stay away from the Wealthy, those 'Qari's' (Religious Reciters) who Recite for Name and Fame, and from very Wealthy 'Ulema' (Religious Scholars). • A Devotee is he, whose Food is like the Food of the Sick, his Sleep is like that of a Person Bitten by a Snake, and his Lavishness like that of a Person who is Drowning in Water.
	11. Hazrāt Syed at Taifa Sheikh Abu al Qasim Junaid رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya; Firdausiya Sillasil. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه is reported to have stated, "Repentance has three senses. The first is Remorse; the second is the Resolve to give up Reverting to what Allah has Forbidden; and the third is the Righting of Grievances." Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه went to see Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه one day and found him Distraught. He asked, "What has happened to you?" Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه replied, "I encountered a youth, and he asked me about Repentance. I told him, 'Repentance is that you not forget your Sins.' Then he contradicted me, saying that repentance is that you do forget your Sins." Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه said that in his opinion what the youth said was correct, and as-Sari asked him why he held that opinion. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied, "Because if I were in a

state of Infidelity and then He delivered me into a State of Fidelity, Remembrance of Infidelity in a State of Purity would be Infidelity." Then Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه fell Silent.

When Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Tongue was loosened to utter great words, Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه urged him that it was his Duty to Preach in Public. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was hesitant, not desiring to do so.

"While the Master is there, it is not seemly for the Disciple to Preach," he Demurred.

Then one Night Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه saw the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a Dream.

"Preach," the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said.

Next Morning he arose to go and Report to Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه, but he found Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه standing at the Door.

"Hitherto," Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه told him, "you were inhibited, waiting for others to tell you to Preach. Now you must Speak, because your Words have been made the means of a whole World's Salvation. You would not speak when the Disciples asked you to. You did not Speak when the Sheikhs of Baghdad interceded with you. You did not Speak at my urging. Now that the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has Commanded you, you must Speak."

"Allah سُبْحَانَهُ وَتَعَالَىٰ Forgive me," Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Replied. "How did you Know that I saw the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a Dream?"

"I saw Allah سُبْحَانَهُ وَتَعَالَىٰ in a Dream," Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه explained. "Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'I have sent the Messenger to tell Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه to preach from the Pulpit.' "

"I will Preach then," consented Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. "Only on one Condition, that it be to no more than Forty Persons."

After that Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه's Affairs Prospered. His Fame Reached to all Parts of the World. However much he had been Persecuted, his Repute increased a Thousandfold.

He began to Preach. As he explained once, "I did not Preach to the Public until thirty of the great Saints عليهم الرّحمہ indicted to me that it was proper for me to call men to Allah سُبْحَانَهُ وَتَعَالَىٰ."

"For thirty years I sat Watching over my Heart," he said. "Then for ten years my Heart Watched over me.

Now it is Twenty Years that I know Nothing of my Heart and my Heart Knows Nothing of me."

"For Thirty Years," he said again, "Allah سُبْحَانَهُ وَتَعَالَىٰ has Spoken with Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه by the Tongue of Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه not Being there at all, and Men were not

	Aware." **After Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه had Preached a Number of Times, the People Cried out Against him. He Gave up Preaching, and Retired to his Room. For all that he was Urged to Resume, he would not do so.** **"I am Content," he Replied. 'I Cannot Contrive my own Destruction."** **Some Time later he Mounted the Pulpit and began to Preach without any Prompting.** **"What was the Inner Wisdom in this?" he was Asked.** **"I Came upon a Tradition," he replied, "According to which the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, 'In the last Days the Spokesman of the People will be he that is the Worst of them. He will Preach to them.' I know that I am the worst of the People. I am Preaching because of what the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, so that I may not Oppose his Words."**
258 AH 872 CE	Harold I King Of Norway- Harold I was responsible for the Creation of Modern Norway by deposing many of the petty Chieftans to unify the Country.
258 – 338 AH 872 – 950/ 1 CE	Abu Nasr Al Farabi known in the West as Alpharabius. Renowned early Islamic philosopher and jurist who wrote in the fields of political Philosophy, metaphysics, ethics and logic. He was also a scientist, cosmologist, mathematician and music theorist. In Islamic philosophical tradition he was often called "the Second Teacher", following Aristotle who was known as "the First Teacher". He is credited with preserving the original Greek texts during the Middle Ages because of his commentaries and treatises, and influencing many prominent philosophers, such as Avicenna and Maimonides. Through his works, he became well-known in the West as well as the East.
259 AH 873 CE	Hunayn ibn Ishaq, Scholar under whom Greek translation reached its height. Al Kindı, first great Arab philosopher.
261 AH 874/5 CE **or** **234 AH 848/9 CE**	**Wisaal Sharif Hazrāt Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه.** **Hazrat Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه** **Characterized the relationship of Love between the Mystic and as 'Ishq' ('Passionate Love'), a Term normally used for Love between humans. Through his Powerful Expressions of Love for Allah سُبْحَانَهُ وَتَعَالَىٰ , later came to symbolize the Insatiable, Intoxicated Lover.**[12] **I have planted Love in my Heart,** **And shall not be Distracted until Judgment Day.** **You have Wounded my Heart when You came Near me.** **My Desire Grows, my Love is Bursting.** **He has Poured me a Sip to Drink.** **He has Quickened my Heart with the Cup of Love**

12 Karamustafa. Sufism The Formative Period. Pg 4 (20).

Which He has Filled at the Ocean of Friendship.

Hazrat Ṭayfur Bāyazīd al Bustami .رحمة الله وَتَعَالَىٰ عليه

Hazrat Jamal Mujarrid Sawaji Shurwardi رحمـة الله وَتَعَـالَىٰ عليه was also a Khalifa of Hazrat Syedna Bāyazīd al Bustami[13] رحمـة الله وَتَعَـالَىٰ علي and is Reported to have Bestowed the Khilafat of The Tayfuriya order upon Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه.

The Devil does not exist outside of You, Every person's Devil resides within them. One Day Hazrat Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه saw his Lower Self in the shape of a Sly Fox, He began to Belabor it but it Grew Stronger with every Blow. He Heard a Voice Saying, The Self is one of the Strangest of Allah's Creations. It's Condition is that it Thrives upon The Opposite of Everything. If You Beat it, it will Grow Strong, If You Starve it, it will Grow Fat and if You Feed it, it will Grow Weak.

One time Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه said, "Allah سُبْحَانَهُ وَتَعَالَىٰ the Most Just called me into His Presence and said to me, 'O Bayazid رحمة الله وَتَعَالَىٰ عليه how did you Arrive in My Presence?' I replied, 'Through Zuhd, by Renouncing the World.' He said, 'The Value of the Lower World is like the Wing of a Mosquito. What kind of Renunciation have you come with?' I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgive me.' Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ, I came to you through Tawakkul, by Dependence on You.' Then Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'Did I ever Betray the Trust which I Promised you?' I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ Forgive me.' Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ , I came to you Through You.' At that time Allah سُبْحَانَهُ وَتَعَالَىٰ said, "Now We Accept you."

Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه said, "I stood with the Pious and I didn't find any Progress with them. I stood with the Warriors in the Cause and I didn't find a single step of Progress with them. I stood with those who Pray Excessively and those who Fast Excessively and I didn't make a Footstep of Progress. Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ , What is the Way to You?' and Allah سُبْحَانَهُ وَتَعَالَىٰ Said, "Leave yourself and come."

When Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه Passed Away, he was over Seventy Years old. Before he Passed Away, someone asked him his age. He said: "I am Four Years old. For Seventy Years I was Veiled. I got rid of my Veils only Four Years ago." The 39th Sheikh of the Golden Chain, Sultan al Auliya Hazrāt Sheikh Abdullah Daghestani رحمـة الله وَتَعَـالَىٰ عليه , referred to this Saying in his Encounter with Hazrāt Khizr عليه سلم , who told him, as he was Pointing to the Graves of some great Scholars in a Muslim Cemetery: "This one is Three Years old; that one, Seven; that one, Twelve." Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه Passed Away in 261 AH. It is said he is Khānqāh in two Places, one is Damascus and the other is Bustam in Persia. The Secret of the Golden Chain was Passed from Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه al Bustami to Hazrāt Abul Hassan al Kharaqani رحمة الله وَتَعَالَىٰ عليه.

13 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 34 (52).

	7. Hazrāt Abu'l Hassan Ali ibn Ahmad ibn Salmān al Kharaqāni رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **He was the Ghaus (Arch-Intercessor) of his Time and Unique in his Station. He was the Qiblah (Focus of Attention) of his People and an Ocean of Knowledge from which Saints still Receive Waves of Light and Spiritual Knowledge. He Divested himself of Everything except Allah's سُبْحَانَهُ وَتَعَالَىٰ Oneness, Refusing for himself all Titles and Aspirations. He would not be Known as a Follower of any Science, even a Spiritual Science, and he said: "I am not a Rahib (Hermit). I am not a Zahid (Ascetic). I am not a Speaker. I am not a Sufī. O Allah سُبْحَانَهُ وَتَعَالَىٰ, You are One, and I am one in Your Oneness."** **Of Knowledge and Practice he said: Scholars and Servants in the Lower World are Numerous but they don't Benefit you unless you are Engaged in the Satisfaction of Allah's سُبْحَانَهُ وَتَعَالَىٰ Desire, and from Morning to Night are Occupied with the Deeds that Allah سُبْحَانَهُ وَتَعَالَىٰ Accepts.** **About being a Sufī he said:** **The Sufī is not the one who is always Carrying the Musalla (Prayer Rug), nor the one who is Wearing the Patched Khirqa (Patched Clothes), nor the one who keeps Certain Customs and Appearances; but the Sufī is the one to whom everyone's Focus is Drawn, although he is Hiding himself.** **The Sufī is the one who in the Daylight doesn't need the Sun and in the Night doesn't need the Moon. The Essence of Sufism is Absolute Nonexistence that has no Need of Existence because there is no Existence besides Allah's سُبْحَانَهُ وَتَعَالَىٰ Existence.**
264 AH 878 CE	Alfred the Great won a major victory over the Danes in the Battle of Edington in Southern England. Treaty of Wedmore signed between Arthur and the Danes. it divided England into Northern and Southern sectors with London falling in Alfred's Southern Region.
279 – 289 AH 892 – 902 CE	Abu'l-Abbas Ahmad ibn Talha al Muwaffaq Al Mu'tadid Bi'llah Al-Mu'tadid was the son of al Muwaffaq, who was the regent and effective ruler of the Abbasid state during the Reign of his Brother, Khalifa al Mu'tamid. As a Prince, the future al Mu'tadid served under his Father during various military campaigns, most notably in the suppression of the Zanj Rebellion, in which he played a major role. When al Muwaffaq died in June 891 CE, al Mu'tadid succeeded him as regent. He quickly sidelined his cousin and heir-apparent al Mufawwid; when al Mu'tamid died in October 892 CE, he succeeded to the throne. Like his Father, al Mu'tadid's power depended on his close relations with the army. These were first forged during the campaigns against the Zanj and were reinforced in later expeditions which the Khalifa led in person: al Mu'tadid would prove to be the most militarily active of all Abbasid caliphs. Through his energy and ability, he succeeded in restoring to the Abbasid state some of the power and provinces it had lost during

	the turmoil of the previous decades. In a series of campaigns he recovered the provinces of Jazira, Thughur, and Jibal, and effected a rapprochement with the Saffarids in the east and the Tulunids in the west that secured their—albeit largely nominal—recognition of Khalifal suzerainty. These successes came at the cost of gearing the economy almost exclusively towards the maintenance of the army, which resulted in the expansion and rise to power of the central fiscal bureaucracy and contributed to the Khalifa's lasting reputation for avarice. Al Mu'tadid was renowned for his cruelty when punishing criminals, and subsequent chroniclers recorded his extensive and ingenious use of torture. His Reign saw the permanent move of the capital back to Baghdad, where he engaged in major building activities. A firm supporter of Sunni Traditionalist Orthodoxy, he nevertheless maintained good relations with the Alids, and was interested in natural sciences, renewing Khalifal sponsorship of Scholars and Scientists.
281 AH – 5th C. CE 894 – 11th C. CE	Qaramita Dynasty, Arabian Peninsula.
283 AH 896 CE	Hazrāt Sahl at Tustarı رحمـة الله وَتَعَـالَىٰ عليه, early Sūfī Exegete and Theorist, frequently Cited in Manuals, influenced the Salimıya School of Thought.
286 AH 899 CE	Birth Hazrāt Abu Sa'ıd al Kharraz رحمة الله وَتَعَالَىٰ عليه, 'Iraqı author of Book of Authenticity.
286 AH 899 CE	The Maya City Tikal is Abandoned. Other Mayan Cities in the Surrounding Lowland Area are Collapsed while some Cities in the Northern Yucatan Peninsula Continue to Thrive.
3rd–4th AH Century 10th Century CE	Period of Major Developments in Sufi Literature: First great Manuals of Spirituality generally speaking of the relationship between Sufism and other major Religious Sciences as one of division of labor, with Sufism providing the necessary esoteric dimension to the expertise of the exoteric sciences (ʿUlūm az Zāhir). Hazrāt Abū Ṭālib al Makkī رحمة الله وَتَعَالَىٰ عليه (Qūt al Qulūb fi Mu'amalat al Mahbub wa Wasf Tariq al Murid ila Maqam at Tawhid, "The Sustenance of Hearts," is a systematic exploration of Sufism and the 'Knowledge of Hearts'. This Knowledge, known as Ma'rifa, is accessible through inward and outward deeds of devotion to Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Abū Ṭālib al Makkī رحمة الله وَتَعَالَىٰ عليه uses his intimate Knowledge of Ahadith and the Qur'an to argue that Ma'rifa is the only true form of Knowledge available to Muslims. In "The Sustenance of Hearts," he interprets the The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم saying, "The quest for Knowledge is a duty," through the five pillars of Islam, as a Divine assertion that the sciences of the heart have transcendent value. He outlines at length the elements of a wholly pious life -one informed by the sciences of the heart- and disparages the 'Knowledge of Tongues.' This refers to any form of Knowledge that can be used for social and Economic benefit.

Hazrāt Abū Ṭālib al Makkī’s رحمة الله وَتَعَالَىٰ عليه focused attack on this form of Knowledge was likely influenced by the careerism of Religious Specialties that accompanied Islam's expansion. In part because of his feelings towards the ‘Knowledge of Tongues’, Hazrāt Al Makkī رحمة الله وَتَعَالَىٰ عليه has been compared to the early renunciants and People of The Blame. These severe ascetics disdained similarly selfish and innovative practitioners of Islam. Hazrāt Abū Ḥāmid Muhammad Al Ghazālī رحمة الله وَتَعَالَىٰ عليه used this Book as a source for some of the chapters of his Magnum Opus Ihya' 'Ulum ad Din' (Revival of Islamic Knowledge); Hazrāt Abū Bakr bin Isḥāq al Kalābādhī رحمة الله وَتَعَالَىٰ عليه (Sharḥ al Taʿarruf li Madhhab al Taṣawwuf, (Wisaal Sharif 380-85 AH 990-995 CE) is one of the most famous early Manuals on Sufism. Written in Bukhara under the strongly Orthodox Samanids, it consists of four parts: an explanation of the term Sūfī and a listing of famous Sūfīs with a typology of their writings, an exposition of the Sūfī Creed and its conformity with orthodox Islam, an explanation of the Spiritual Path of the Sūfīs with accompanying terminology, and a description of Sūfī Conduct and of their special relation with Allah**سُبْحَانَهُ وَتَعَالَىٰ**); Hazrāt Abū Naṣr ʿAbd Allāh ibn ʿAlī as Sarrājرحمة الله وَتَعَالَىٰ عليه (Kitāb al Luma' fi'l Taṣawwuf, The Book of Light Flashes on Sufism, one of the earliest surveys of Sufism in which he affirms Sufism as an "authentic religious discipline" before he delves into accounting the different modes of knowing in Sufism. His Book is considered an encyclopedia for the History of Islamic Sufism, different modes of knowing within Sufism, and Sufi concepts and sayings. The Book was very successful in being one of the first "authoritative documentary" surveys, derived by first-hand information from thirty-nine Sufi authorities on a total of around 200 Sufis. Hazrāt Sarrājرحمة الله وَتَعَالَىٰ عليه also sought in the Book to demonstrate Sufism's compatibility with mainstream Sunni Islam); and Hazrāt 'Abd al Karīm ibn Hūzān Abū al Qāsim al Qushayrī an Naysābūrīرحمة الله وَتَعَالَىٰ عليه (Laṭā'if al Isharat bi Tafsīr al Qur'ān, a famous work of Hazrāt al Qushayrī رحمة الله وَتَعَالَىٰ عليه that is a complete commentary of the Qur'an. He determined that there were four levels of meaning in the Qur'an. First, the Ibara which is the meaning of the Text meant for the Mass of Believers. Second, the Ishara, only available to the Spiritual Elite and lying beyond the obvious verbal meaning. Third, Laṭā’if, subtleties in the Text that were meant particularly for Saints علیهم الرّحمہ. And finally, the Haqā’iq, which he said were only comprehensible to the Prophets علیهم السّلام. This Text placed him among the Elite of the Sufi Mystics and is widely used as a standard of Sufi thought. Ar Risāla al Qushayrīa This Text is essentially a reminder to the people of his era that Sufis had Authentic Ancestral Tradition, as well as a defense of Sufism against the doubters that rose during that time of his life. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه repeatedly acknowledges his debt to, and admiration for, his Sufi Master throughout his Risāla. Hazrāt Daqqaq رحمة الله وَتَعَالَىٰ عليه was instrumental in introducing Hazrāt Qushayrī رحمة الله وَتَعَالَىٰ عليه to another outstanding Sufi Authority of Khorasan, Hazrāt Abu 'Abd al Rahman as

	Sulami رحمة الله وَتَعَالَىٰ عليه (412 AH /1021 CE), who is quoted on almost every page of the Risāla. It has sections where Hazrāt al Qushayrī رحمة الله وَتَعَالَىٰ عليه discusses the Creed of the Sufis, mentions important and influential Sufis from the past, and establishes fundamentals of Sufi Terminology, giving his own interpretation of those Sufi Terms. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه finally goes through specific practices of Sufism and the techniques of those practices. This Text has been used by many Sufi Saints علیهم الرّحمہ in later times as a standard, as is obvious from the many translations into numerous languages.
Late 3rd Century AH 10th Century CE	• Alhazen's Problem: A theorem by ibn al Haytham solved only in 1997 CE by Neumann. • Arabic Numerals: The Modern Arabic numeral symbols originate from Islamic North Africa in the 10th Century CE. A distinctive Western Arabic variant of the Eastern Arabic Numerals began to emerge around the 10th Century in the Maghreb and Al-Andalus (sometimes called Ghubar Numerals, though the term is not always accepted), which are the direct ancestor of the Modern Arabic numerals used throughout the World. • Binomial Theorem: The first formulation of the binomial theorem and the table of binomial coefficient can be found in a work by Al-Karaji, quoted by Al-Samaw'al in his "al-Bahir". • Cauchy-Riemann Integral: Ibn al-Haytham gave a simple form of this. • Decimal Fractions: Decimal fractions were first used by Abu'l-Hasan al-Uqlidisi in the 10th Century. • Experimental Scientific Method: Expounded and Practiced by ibn al-Haytham • Fountain Pen: An early Historical mention of what appears to be a reservoir pen dates back to the 10th Century CE. According to Ali Abuzar Mari (d. 974 CE) in his Kitab al-Majalis wa 'l-musayarat, the Fatimid Khalifa Al-Mu'izz li-Din Allah demanded a pen that would not stain his hands or clothes, and was provided with a pen that held ink in a reservoir, allowing it to be held upside-down without leaking. • Law of Cotangents: This was first given by Ibn al-Haytham. • Muqarnas: The Origin of the Muqarnas can be traced back to the mid-tenth Century in Northeastern Iran and Central North Africa, as well as the Mesopotamian Region. • Pascal's Triangle: The Persian Mathematician Al-Karaji (953–1029 CE) wrote a now lost Book which contained the first description of Pascal's Triangle. • Ruffini-Horner Algorithm: Discovered by ibn al-Haytham. • Sextant and Mural Instrument: The first known mural sextant was constructed in Ray, Iran, by Abu-Mahmud al-Khujandi in 994 CE. • Shale oil Extraction: In the 10th Century CE, the Arab Physician Masawaih

	al-Mardini (Mesue the Younger) described a method of extraction of oil from "some kind of Bituminous Shale". • Snell's Law: The Law was first accurately described by the Persian Scientist Ibn Sahl at the Baghdad Court in 984 CE. In the Manuscript On Burning Mirrors and Lenses, ibn Sahl used the Law to derive Lens shapes that focus Light with no Geometric Aberrations. According to al-Khalili, the Law should be called ibn Sahl's Law. • Vertical-axle Windmill: A small wind wheel operating an organ is described as early as the 1st Century CE by Hero of Alexandria. The first vertical-axle windmills were eventually built in Sistan, Persia as described by Muslim geographers. These windmills had long vertical Driveshafts with rectangle shaped blades. They may have been constructed as early as the time of the second Rashidun Khalifa Umar (634-644 CE), though some argue that this account may have been a 10th-Century CE amendment. Made of six to twelve sails covered in reed matting or cloth material, these windmills were used to grind grains and draw up water, and used in the gristmilling and sugarcane industries. Horizontal axle windmills of the type generally used today, however, were developed in Northwestern Europe in the 1180s (CE).
949–1022 CE 951–1003 CE d. 926 CE	**Christian Mystics.** • Symeon the New Theologian. • Gregory of Narek. • Wiborada.
287 AH **900 CE**	**Wisaal Sharif of Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليه on 7th Shawwal. He is Buried in Basra, Iraq.** **His Muridin were called the Hubayriya, and were widely Respected for their Piety. Their every Moment was passed in Wuzu and Strict Mujahidahs, and they used to Perform their Salah with Complete Consciousness of Allah. Never would anything be Spoken of in the Company of رحمة الله وَتَعَالَىٰ عليه Khwaja Amin ad-Din رحمة الله وَتَعَالَىٰ عليه except the Zikr of Allah. The Hubayriya used to Spend their Days and Nights in the Depths of the Wilderness, Refraining from the Company of those Attached to the World, and they used to make Iftar with the Fruits of the Jungle. The Ultimate Aim of the Master was to Ensure that the Internal Purity of his Pupils would Manifest itself Externally in their every Action and Word; that they might be held up as Shining Examples to the Rest of the World and thus Inspire them to Walk upon the Spiritual Path.** **Hazrāt Khwaja Amin ad-Din Ḥubayrah رحمة الله وَتَعَالَىٰ عليه Strove to Lead his Muridin to a Complete Understanding of Tawhid and Perfect their Absorption in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ, that it might Permeate their Entire Lives after the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . He Attained unity with Beloved on 7th Shawwal 279 AH and Lies Buried in**

	Basra. He has Several Khulfa, but most Prominent among them was Hazrāt Khwaja Mumshad ad Dīnwarī علیه. رحمة الله وَتَعَالٰی
	9. Hazrāt Mumshād Ulū al Dīnawarī علیه وَتَعَـالٰی رحمــة الله. Common to Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat); Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **Aphorisms** • **Tassawuf is the Abandonment of that which is Futile; Tawakkul (Trust & Contentment in the Decree of Allah سُبْحَانَهُ وَتَعَالٰی) is Abandonment of what the Heart Desires.** • **The Changing Conditions of Life do not influence the man whose goal is Allah سُبْحَانَهُ وَتَعَالٰی.** • **When a man goes to a Sheikh with his own Spiritual States, he is deprived of the Benefit of that Company, because he is Engrossed in his own Knowledge.** • **A man who considers himself Significant even in the Company of a Saint, will Gain Nothing from the Advice of that Saint.**
3rd Century AH 10th Century CE	The Greatest Scientist of the Medieval World was an Arab by the name of Ibn al-Haytham. Among his many contributions to optics was the first correct explanation of how vision works. He used the Chinese invention of the camera obscura (or pinhole camera) to show how light travels in straight lines from the object to form an inverted image on the retina.
By the 10th Century CE, three systems of counting are used in the Arab World. Finger-reckoning arithmetic, with numerals written entirely in words, used by the business community; the sexagesimal System, a remnant originating with the Babylonians, with numerals denoted by letters of the arabic alphabet and used by Arab mathematicians in astronomical work; and the Eastern Arabic Numerals, which was used with various sets of symbols. Its arithmetic at first required the use of a dust board (a sort of handheld blackboard) because "the methods required moving the numbers around in the calculation and rubbing some out as the calculation proceeded."	
287 AH 900 CE	Horse Collar has been spreading in Europe, invented more than 1000 years earlier in China. The Collar Prevents Choking a Horse, Ignored by Roman Farmers. The Collar allows a Horse to Pull Heavier Loads, Needed for Pulling Plows in Europe's Heavy Soils. The Mouldboard Plough - was developed, first in China more than 2,000 years ago, and much later in Europe. The mouldboard plough cuts a long thick ribbon of soil, and turns it upside down. In a dry soil, that's a counterproductive exercise as it squanders precious moisture
289 – 295 AH 902 – 908 CE	Abū Muḥammad ʿAlī ibn Aḥmad Al Muktafi Bi'llah, Abbasid Khalifa. More liberal and sedentary than his militaristic Father al Mu'tadid, al Muktafi essentially continued his policies, although most of the actual conduct of government was left to his viziers and officials. His Reign saw the defeat of

	the Qarmatians of the Syrian Desert, and the reincorporation of Egypt and the parts of Syria ruled by the Tulunid dynasty. The War with the Byzantine Empire continued with alternating success, although the Arabs scored a major victory in the Sack of Thessalonica in 904 CE. His death in 908 CE opened the way for the installation of a weak ruler, al Muqtadir, by the Palace bureaucracy, and began the terminal decline of the Abbasid Khalifate.
291 AH 904 CE	Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, Itinerant Ascetic from Iraq. Abu Ishaq Ibrahim bin Ahmed bin Ismail Alkhawas or *Ibrahim Khawas* was a Persian Scholar of the Sunnis in the 3rd Century AH. He is Hazrāt Ibrahim bin Ahmed bin Ismail رحمة الله وَتَعَالَىٰ عليه, his Kunya was Abu Ishaq. He is reported to have taken care of the Washing and Burial of Hazrāt Yusuf bin Al Hussein رحمة الله وَتَعَالَىٰ عليه in the Year 291 AH. He was one of the Sheikhs in his Time; He accompanied Hazrāt Abu Abdullah al Maghribi رحمة الله وَتَعَالَىٰ عليه, and he was one of the Peers of Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه, and Hazrāt as Sari رحمة الله وَتَعَالَىٰ عليه. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه has said: عَنْ لأَزْدِي قَالَ إِبْرَاهِيمَ الْخَوَّاصَ رحمه الله دَوَاءُ الْقَلْبِ خَمْسَةُ أَشْيَاءَ قِرَاءَةُ الْقُرْآنِ بِالتَّدَبُّرِ وَخَلاءُ الْبَطْنِ وَقِيَامُ اللَّيْلِ وَالتَّضَرُّعُ عِنْدَ السَّحَرِ وَمُجَالَسَةُ الصَّالِحِينَ. Source: Ḥilyat al-Awliyā’ 15767.[14] "The Medicines of Heart are Five: 1) Reciting the Qur'ān properly. 2) Not filling your stomach (not eating to much). 3) Performing Qiyaam ul-Layl (The Night Prayer). 4) Making a lot of Supplication right before the time of Dawn. 5) Being in the Company of Allah -Fearing People." “Whoever does not Cry for His Sake in this World, the Hereafter will not Smile at him.” “Knowledge is not in Abundance, but the Scholar is the one who Seeks Knowledge and Uses it, and follows the Sunnah, even if he has little Knowledge.” "There is nothing Dearer to me than a Guest, because his Livelihood and Supplies are from Allah سُبْحَانَهُ وَتَعَالَىٰ, and his Reward is for me." And he said, "If you want to know a Man, then look at what Allah سُبْحَانَهُ وَتَعَالَىٰ has Promised him, and what People have Promised him, which of them is the most Reliable of his Heart!" He said, “You know a Man's Piety in three things: In What He Takes, In What He Prevents, and In What He Speaks.” He was asked: What is the sign of Repentance? He said, “The Addiction to Crying over the Past Sins, the Worrying Fear of Falling into them, the Abandonment of bad Companions, and the Companionship of Good People.” It was asked of him: What are the Signs of the Expelled? He said, “If you see him Withholding Obedience and his Heart Loathes it, and Disobedience is Permissible to it, and he is Comfortable with it, and Desires the World, and Fills His Stomach, and does not Care from where he takes

14 https://www.abuaminaelias.com/dailyhadithonline/2019/04/28/cure-heart-five/

of the World, then know that he is Far Away from Allah سُبْحَانَهُ وَتَعَالَىٰ, he did not Accept to Serve Him."

Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه said, "I Read in the Torah: Woe to the Son of Adam! He commits a sin and seeks Forgiveness from Me, so I Forgive him; then he returns to Sin, and again asks Me for Forgiveness, and I Forgive him. Woe! He does not Abandon Sin, nor does he Despair of My Mercy! I bear Witness to you, O my Angels, that I have Forgiven him." Hazrāt Mumshād al Dīnwarī رحمة الله وَتَعَالَىٰ عليه said, "One day I was in my Mosque between the Sleeping and Awaking, I heard a Voice Saying: "If you want to meet one of the Saints, go to the Hill of at Tawbah. Around him there will be a Place free of snow, as much as the area of a Tent, I came to him, and saw that he was Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, so I Greeted him, and sat with him, and asked: "How did you attain this status?" "I was Patient despite Harm.. and Never Avoided Harm for myself, so I was Honored". He Replied.

It was narrated on the authority of Hazrāt Ḥudhayfah al Mura'shi رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, who used to serve Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, and accompanied him for a while: "How Amazing is what I saw of him? We Stayed on the road to Mecca for days and did not eat any Food, We entered Kufa and took Shelter in a Ruined Mosque, he said to me: "O Ḥudhayfah, I see the effect of Hunger On you." I said: "It is as you can see". He said: Bring Me a Piece of Paper. So I brought it to him, and he wrote:

In the name of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Most Gracious, the Most Merciful.

أنا حامد أنا شاكر أنا ذاكر ..... أنا جائع أنا ضائع أنا عارى

هى ستة وأنا الضمين لنصفها ... فكن الضمين لنصفها يا بارى

مدحى لغيرك لهب نار خضتها ... فأجر عبيدك من لهيب النار

I Praise Thee I am Thankful to Thee I am a Zakir (Remembrancer)..... I am Hungry I am Lost I am Naked.

He is Sick and I am Responsible for him... So be Responsible for Us, O Lord!

You Help Strangers From The Flames of Fire... So Save your Servants from the Flame of Fire!

Then he gave me the Piece of Paper and said: "Go out with it and do not Attach your Heart to Anyone other than Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty, and give it to the first Person who meets you." So I went out, and the first person who met me was a man on a mule, I handed him the Paper, he took it and recited it and cried, and he said: Where is the Owner of this Paper? I said: "He is in the so-and-so Mosque." He Gave me a bag containing six hundred Dirhams, I took it and went back to Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه. I asked him: "Who was the Rider on the Mule"? He said: "He was a Christian". And he said: "Do not touch the Dirhams, for their Owner will come within the Hour. After an hour, the Christian came riding on his Mule, Got off at the door of the Mosque, Entered and Bowed to Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, Kissing his Head

	and Hands. And said: “I bear witness that there is no god but Allahسُبْحَانَهُ وَتَعَالَىٰ, Alone, who has no Partner, and I Bear Witness that Muhammad (صلى الله وَتَعَالَىٰ عليه و آله وسلم) is His Servant and Messenger. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه cried with joy and happiness, and said: Praise be to Allah سُبْحَانَهُ وَتَعَالَىٰ who Guided you to Islam and the Law of our Master Muhammad (صلى الله وَتَعَالَىٰ عليه و آله وسلم), Upon him be Blessings and Peace, and upon his Family and Companions, the Honorable and Pure. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه said, “I was in a Mountain of Lakam, and I saw a Pomegranate and craved it, so I approached and took one, opened it and found it sour. I left the Pomegranate and then saw a man lying by the road, wasps gathered upon him. I said”: “Peace be upon you” “He returned the Greeting and called me by my Name. I asked”: “How did you know me”? He said: “Whoever Knows Allah سُبْحَانَهُ وَتَعَالَىٰ, nothing is hidden from him besides Allah سُبْحَانَهُ وَتَعَالَىٰ.” “I said”: “I see a situation for you From Allahسُبْحَانَهُ وَتَعَالَىٰ, Ask Him to protect you from harm from these wasps.” “He said”: “I see a condition for you with Allahسُبْحَانَهُ وَتَعَالَىٰ. If you ask Him to protect you from the craving for Pomegranates, if a Person is stung by a pomegranate, he will find Pain in the Hereafter, But a wasp’s sting will result in pain in this World”. I left him and went.” Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, “To the Extent of the Believer’s Pride in the Command of Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will Clothe him with his Honor and Establish Honor for him in the Hearts of the Believers. That is what Allahسُبْحَانَهُ وَتَعَالَىٰ Almighty Says: “And Glory Belongs to Allahسُبْحَانَهُ وَتَعَالَىٰ, His Messenger, and the Believers.” Ibrahim said: “The Punishment of the Heart is the most Severe Punishment, and its Station is the Highest, and its Honor is the Best of Dignities, and its Remembrance is the most Honorable of Remembrances”.
837 AH 905 CE	China's Emperor loses control over Annam (Northern Vietnam). There a village notable, Khuc Thua Du, has led a rebellion. The Chinese Garrison at Tong Binh (Hanoi) is Vanquished. Khuc Thua Du declares Annam Autonomous.
226 AH - 840 CE 296 AH - 908 CE	Wisaal Sharif of Hazrāt Abu’l Husayn an Nurı رحمة الله وَتَعَالَىٰ عليه. He was a Famous Early Sufi Saint. He was of Persian origins, and was born around, in Khurasan, but spent most of his life in Baghdad. He was A Disciple of Hazrāt Sari ‘as Saqti رحمة الله وَتَعَالَىٰ عليه and Author of The Stations of Hearts. Little is known about his Formative years, though his Piety and Asceticism were Established early in Life. This is illustrated by the Narrative found in Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه and Hazrāt Qushayri رحمة الله وَتَعَالَىٰ عليه that for twenty years, when he was beginning as a Sufi, he would Fast all day; those at his Home thought he Ate at his Shop, those at his Shop thought he had eaten at Home. All the while, he had bought Loaves of Bread and given them to the Poor, then

Worshiped in the Mosque until Noon, only later proceeding to his Work (*T.A.* II.46.21ff; MSM p.222; *Ris.* 439). These long years of Asceticism were years of Spiritual Struggle and Formation, an account of which is given in the first person in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه *Tadhkirat.* Evidently this is based on Hazrāt an Nurı's رحمة الله وَتَعَالَىٰ عليه own Words or Writings; it presents a Vivid and Honest Account of his Struggle to Gain Inner Knowledge and the Subjugation of his Self. By this Time he was a Member of Hazrāt Junaid's رحمة الله وَتَعَالَىٰ عليه Circle, for when he imagines he has won a spiritual favour, he goes to inform Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, who Tells him that he is Deceived.[15]

He is famous for saying, "I Love Allah سُبْحَانَهُ وَتَعَالَىٰ and Allah سُبْحَانَهُ وَتَعَالَىٰ Loves me". He is one of the earliest Sufis who was clearly Mystical as illustrated by his saying "Joining with the Truth is Parting from everything else, as Parting with everything else is Joining with it"

Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه and several of his friends were accused of Heresy and charged in 878 CE Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه offered to be Tried before his Companions. The Regent at the time was impressed by such Magnanimity and investigated the Case and found these Sufis to be good Muslims. Thus he set the accused free. Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه, however, was Exiled to Raqqa in Syria, whence he returned some years later, much Deteriorated Physically.

Poetry and statements from Nuri are narrated in popular Sufism. According to popular accounts, he gained the title "Nuri" because he "radiated light when talking".

About the year 900 CE a Group of Scholars met in Baghdad. As they discussed various Academic Points, one among them, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه, remained Silent. Suddenly he stood up and began to Recite four Verses of Love poetry. His Recitation had such an Overpowering Effect that all those Present went into a Frenzy of Delight and Ecstasy. Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was not a Scholar at Heart, but an Ecstatic Sufi Mystic. It is thus not surprising that he chose to upset a Scholarly Assembly and turn their dry Proceedings into an occasion of Sama (Auditory Exposition).[16]

Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was once given 300 Dinars from the sale of real Estate. He Proceeded to Drop the Money Piece by Piece into the River Tigris (*LumaW* 193.20ff).

There are many Colorful Incidents from his Life Reported by the Various SourceS. Some of these Incidents, have a Direct Bearing on Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه Experience of Altered States. Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه relates that on one Occasion Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه heard about Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه Wandering around for some Days and Nights Carrying a Brick and Repeating the Name of Allah سُبْحَانَهُ وَتَعَالَىٰ over and over. He was not Eating or Sleeping, but was Performing the Daily Prayers at the Right Times and with Due

15 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.196 – 197.
16 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p. 1.

Ceremony. Junayd's Companions Argued that this was a Feigned Performance; a Genuine Alteration of State (*Fana*) would mean Total Absence of Awareness Concerning Prayer Times or Ritual Ablutions. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Disagreed, However, and Argued that Allah سُبْحَانَهُ وَتَعَالَىٰ Protects or Preserves those in Altered States (*Dar Wajd*), Watching over them lest they be Excluded from Service at the Proper Time. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه then met up with Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه and asked whether his Shouting was of any Benefit with Allah سُبْحَانَهُ وَتَعَالَىٰ, or if Contentment was not Better, and letting one's Heart be Resigned? Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه immediately Stopped his Shouting and Praised Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه for his Good Counsel (*T.A.* II.50.10–20 MSM pp.226–7).[17]

His Compassion extended to all People: a Thief who Stole his Clothes; a Poor Man whose Ass had Died and who had no Means of Livelihood; and two Young Greek (probably Christian) Slaves who were Caught in a Fire in the Bazaar. For his efforts in this latter incident, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه refused to take the Gold Reward offered by the Slave Owner (*T.A.* II.52.19ff; MSM p.229).

his Passing Away was the Result of his Love for *Sama*. According to the older sources, Hazrāt Sarraj رحمة الله وَتَعَالَىٰ عليه and Hazrāt Ghazali رحمة الله وَتَعَالَىٰ عليه, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was Overcome with Ecstasy at a *Sama G*athering, and began to Wander about in a Trance. He happened upon a bed of newly cut reeds, the sharp stems of which cut his feet and legs. Oblivious to the wounds, he keep wandering all night until daylight, when he was taken home, his feet swollen and bleeding. He Passed Away a few days later, presumably from Septicaemia (*LumaW* 290.11–7; *IsyAX* II.288.16–20: Mcd. pp.716–7).

According to Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه, the Event which Induced his Ecstatic Behavior was his Meeting with a Blind Man. The Man was repeating Allah سُبْحَانَهُ وَتَعَالَىٰ's name over and over; Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه asked him what he knew of Allah سُبْحَانَهُ وَتَعَالَىٰ, and, if he knew anything, why he was still alive. This questioning of the Blind Man apparently induced the ecstasy. Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه also adds the Pious detail that when Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه bled, the drops of blood formed the name of Allah سُبْحَانَهُ وَتَعَالَىٰ in the dust (*T.A.* II.55.5–12; MSM pp.229–30). There is no mention of an association with Sama in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account.

There is, however, the Implication of Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه being in a Threshold State of Consciousness, Susceptible to being Induced into Ecstasy at any Moment, given the Appropriate Stimulus. The Implication of Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account is that Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه Accusation of Falsehood directed at the Blind Man Rebounded. He suddenly Realized the Potential and the Implied Meaning of his Statement, which Sent him into an Altered State of Consciousness. Ironically, in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account, this Ecstatic State led to Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه own Passing

17 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.198.

	Away and the 'Fulfillment' of the Challenge that one Claiming Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ should not be living. His Passing occurred when he was nearly 70 years old, and his Austere Life had probably Weakened him Physically. Hazrāt Junaid رحمـة الله وَتَعَـالَىٰ عليه Aptly Summed up the Loss of his Great Friend with the Words: 'Half of Sufism is Gone'.(Schimmel, op.cit.).[18] Saying: A Sufi is Known by his Listening to Sama. **Works:** Maqāmāt al Qulūb (Stations of the Hearts). An Allegorical Work about Mystical Symbols.
295 – 320 AH 908 – 932 CE	Abu'l-Faḍl Jaʿfar ibn Ahmad al Muʿtaḍid Al Muqtadir Bi'llah, 18th Abbasid Khalifa. He came to the throne at the age of 13, the youngest Khalifa in Abbasid History, as a result of Palace intrigues. His accession was soon challenged by the supporters of the older and more experienced Abdallah ibn al Mu'tazz, but their attempted coup in December 908 CE was quickly and decisively crushed. Al Muqtadir enjoyed a longer rule than any of his predecessors, but was uninterested in government. Affairs were run by his officials, although the frequent change of viziers—fourteen changes of the head of government are recorded for his Reign—hampered the effectiveness of the administration. The harem, where his Mother, Shaghab, exercised total control, also exercised a frequently decisive influence on affairs, and especially on the advancement or dismissal of officials. After a period of consolidation and recovery under his Father al Mu'tadid and older half-Brother al Muktafi, al Muqtadir's Reign marks the onset of rapid decline. The full treasury inherited by al Muqtadir was quickly emptied, and financial difficulties would become a persistent feature of the Khalifal government. Ifriqiya fell to the Fatimids, although the commander-in-Chief Mu'nis al Muzaffar was able to repel their attempts to conquer Egypt as well. Nearer to Iraq, the Hamdanids became autonomous masters of the Jazira and the Qarmatians re-emerged as a major threat, culminating in their capture of Mecca in 929 CE. The forces of the Byzantine Empire, under John Kourkouas, began a sustained offensive into the borderlands of the Thughur and Armenia. As a result, in February 929 CE a Palace Revolt briefly replaced al Muqtadir with his Brother al Qahir. The new regime failed to consolidate itself, however, and after a few days al-Muqtadir was restored. The Commander-in-Chief, Mu'nis al Muzaffar, was by then a virtual dictator. Urged by his enemies, al Muqtadir attempted to get rid of him in 932 CE, but Mu'nis marched with his troops on Baghdad, and in the ensuing battle on 31 October 932 CE al Muqtadir was killed.

18 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.199 - 200.

295/ 7/ 8 AH **908/ 10/ 11 CE**	**Wisaal Sharif Hazrāt Syed at Taifa, Sheikh Abu al Qasim Junaid bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **When the time for his Wisaal came he said "Place down seven dining Places so that I can give my life in front of all my friends." When his condition became worse he said "Perform Wuzu for me." But the people forgot to perform Khalal (Passing the Fingers of one Hand through the Last Joints of the the Fingers before the Palm) of his fingers during Wuzu. He mentioned this and Khalal was done. Then he fell into Sajda (Ritual Prostration) and cried. The people said that even though you had done so much Worship before you are still performing Sajda. He said 'Junaid is now more needy then ever before' and then he started to recite Qurʾān. One of his disciples said:** **'You are reading the Qurʾān now?' He said 'What can be better for me then this that my Deeds are being captured now. I find my seventy years of Worship hung by a thread on a line, being blown by the wind. I do not know if it is the wind of Separation or of Joining. On one side is Pul Sirat (The Narrow Bridge of The Testing on the Day of Judgment, Only the Righteous may Cross Over) and the other the Angel of Death. A Judge who is Just will not be Unjust. The way is there in front of me but I do not know which way I will be taken.' Thus he finished reciting the Qurʾān and recited 70 verses from Surah Baqara. His condition deteriorated and people encouraged him to say 'Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ.' He said 'I haven't forgotten that you are reminding me.' Then he started to read Tasbeeh and counted with his fingers, until he counted with four fingers and pointing his index finger down he recited: 'Bismillah hir Rahman hir Rahim', closed his eyes and gave his life.** **When the people who where bathing him tried to wash his eyes they heard a loud voice saying 'remove your hand from my friends eyes because the eye which did not close due to my Remembrance shall only open to see me.' The bathers tried very hard to open the finger which had closed for Tasbeeh but could not, and they heard a voice saying 'the finger that closed on my name shall not open without my command.' When his Janaza was being lifted, a white dove came and sat at the corner of his coffin. People tried to remove it but could not until finally it said 'Do not trouble me and yourselves, my ruined Clutches of Love are attached in this Janaza.** **Do not worry because today the body of Junaid is in the hands of the Angels عليهم السّلام . If it weren't for your noise and this commotion his body would have flown away like a white hawk.'** **A person saw him in a dream and asked that how did you reply to Munkar and Nakir. He replied, 'when those two esteemed persons came respectfully to me, quite scarily and asked:** **Who is your Lord? I saw them and said laughingly that He himself asked me**

	that day the question: 'Alastu bi Rabbikum (Am I not your Lord)?', I had already responded: 'Ba La (of course)'; and now you have come to ask me who my Lord is. 'The person who answered the King, would he be afraid to answer to his servants. Today I say with this same tongue Allah zee Khalaqanee fa Huwa Yahdeen (the One who has Created me he alone Guides me).' Thus, they left me saying that he is still intoxicated in Love. Another saw him in a dream and inquired that what did Allah سُبْحَانَهُ وَتَعَالَىٰ do with you? He replied 'he had Mercy and made useless all the Symbols and Signs. My State was not of that such as which I had Assumed. Thousands of Beacons of Prophets علیهم السّلام were there Silent with their Heads Bowed; I was also Quiet Waiting to see what will Happen.' Hazrat Hariri رحمة الله وَتَعَالَىٰ علیه States I saw Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه in my dream and asked that what did Allah سُبْحَانَهُ وَتَعَالَىٰ do with you? He replied that He Forgave me and had Mercy upon me and I did not benefit from anything save from the two Ra'kats (Cycles of Ritual Prayers) I used to Pray at midnight. Works: Rasāʾil al Junaid. Mu'all'al Himma, Vaulting Aspirations.
	12. Hazrāt Sheikh Hazrāt Abu Bakr Ja'far رحمة الله وَتَعَالَىٰ علیه bin Yunas Shibli رحمة الله وَتَعَالَىٰ علیه. Common to Qadriya Shurwardiya, Qadriya Razzaqiya and Firdausia (Awwal Nisbat) Sillasil. When His Murshid (Spiritual Guide), Hazrāt Junaid al Baghdadi رحمة الله وَتَعَالَىٰ علیه Passed Away, Hazrat Imam Shibli رحمة الله وَتَعَالَىٰ علیه was stood by his grave and someone asked him a 'Masla' (Question) to which he did not reply and said: The State of the Saints علیهم الرّحمہ is the same in Life and in Passing Away. I find it Shameful to Respond in front of his Grave just as I used to find it Shameful during his Lifetime. Hazrat Abu Bakr e Shibli رحم رحمة الله وَتَعَالَىٰ علیه was originally Governor of Demavend. A Despatch came to him from Baghdad, and he set out with the Governor of Ra'i and a Retinue to Present himself before the Khalifa. Having been Invested by the Khalifa with Robes of Honor, they returned homewards. By chance the Governor of Ra'i suddenly sneezed. He wiped his mouth and nose with his Robe of Honor. This being reported to the Khalifa, he Commanded that he should be stripped of his Robe, soundly cuffed and Dismissed from his Office of Governor. This opened Hazrat Shibli's رحمة الله

	وَتَعَالَىٰ عليه eyes. “One who uses as a handkerchief a Robe conferred by a Mortal Being,” he mused, “is Accounted Deserving to be Deposed and Slighted. He Forfeits his Robe of Office. What then of him who uses as a handkerchief the Robe conferred by the King of the World—what will be done to him?” At once he went to the Khalifa. “Prince,” he addressed the Khalifa, “you, a Mortal Being, do not approve that the Robe Conferred by you should be treated Disrespectfully, and it is well known what your Robe is worth. The King of the World has Given me a Robe of Honor, even the Love and Knowledge of Him. How shall He ever approve my using it as a handkerchief in the Service of a Mortal?” And he left the Court and proceeded to the Assembly of Hazrat Khayr e Nassaj رحمـة الله وَتَعَـالَىٰ عليه. There a Miracle happened to him, and Hazrat Khayr e Nassaj رحمة الله وَتَعَالَىٰ عليه sent him to Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه . So Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه came before Hazrat Junaid .رحمة الله وَتَعَالَىٰ عليه “You are recommended as an expert on Pearls,” he said. “Either give me one, or sell one to me.” “If I sell you one, you will not have the price of it, and if I give you one, having so easily come by it you will not realize its value,” Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه replied. “Do like me; plunge head first into this Sea, and if you wait patiently you will obtain your Pearl.” “Now what shall I do?” asked Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه. “Go and Sell Sulfur for a Year,” said Hazrat Junaid رحمـة الله وَتَعَـالَىٰ عليه . Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه did so. When the year was up, Hazrat Junaid رحمـة الله وَتَعَـالَىٰ عليه gave him new Instructions. “This work brings Notoriety and Commerce. Go and Beg for a year, so that you be not busied with aught else.” For a whole year Hazrat Shibli رحمـة الله وَتَعَـالَىٰ عليه wandered throughout Baghdad. No one gave him anything. He returned and reported to Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Now realize your own worth, for you count for nothing in the eyes of your fellows,” said Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Fasten not your Heart on them, neither have any Regard of them. For some days you were a Chamberlain and for some days you acted as Governor. Now repair to your former Province and seek quittance of the inhabitants there.” Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه returned to Demavend and went from house to house, till only one victim of oppression remained. That man he could not trace. “With him in mind,” Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه recalled, “I distributed a Hundred Thousand Dirhams, but still my Heart did not find rest. Four years went by in this way.” Then he returned to Hazrat Junaid رحمة الله وَتَعَـالَىٰ عليه. “Some fragment of Pomp and Pride still lingers in you,” said Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Beg for another Year.” “Every day I went Begging,” Hazrat Shibli رحمة الله

	وَتَعَالَىٰ علیه recalled. 'I brought him all I got, and he would give it to the Poor. At night he kept me Hungry. When a year had gone by, he said to me, 'Now I admit you to my Companionship, but on one Condition, that you shall be the Servant of my Companions.' So for a year I served the Companions. Then Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه said to me, 'Abu Bakr, what is your view of yourself now?' 'I regard myself as the least of Allah's سُبْحَانَهُ وَتَعَالَىٰ Creatures,' I replied. 'Now,' remarked Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه, "Your Faith is Whole." "Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه said about Hazrat Shibli: "كل قوم تاج و تاج هزاالقوم شبلی". "Every Nation Has a Crown, The Crown of This Nation is Shibli "رحمة الله وَتَعَالَىٰ علیه.[19] Continuing the Sufi Tradition of Passionate and Self Effacing Love (Ishq), Hazrāt Yunas Shibli رحمة الله وَتَعَالَىٰ علیه stated: "A Fire in the Heart, Consuming all save the Will of the Beloved,"[20] or as that which "Erases All that is Other than Allah سُبْحَانَهُ وَتَعَالَىٰ from the Heart."[21]
	12. Hazrāt Karimuddin Munim Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه. Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat) Sillsila. Hazrāt Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه was the Murid and Khalifa of Hazrāt Khwaja Aminuddin Ḥubayrah رحمة الله وَتَعَالَىٰ علیه but Attained Additional Faiz from Hazrāt Abu al Qasim Junaid al Baghdadi رحمة الله وَتَعَالَىٰ علیه. Hazrāt Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه carried the Practice of Fasting during the day throughout his Entire Life. When asked why, he replied that he wished to break his Fast on the day of Qiyamah with the Vision of Allah سُبْحَانَهُ وَتَعَالَىٰ . His nights used to be spent in Deep Ibadah and Murāqaba (contemplation of Allah (سُبْحَانَهُ وَتَعَالَىٰ
	12. Hazrāt Ahmad Abū Alī Muhammad ibn Qāsim ar Rūdbārī رحمة الله وَتَعَالَىٰ علیه. Shurwardiya, Kubraviya, Firdausiya Sillsila (Awwal Nisbat). He was Born in Baghdad and lived in Egypt in 933 CE. He Studied with Hazrāt al Junaid رحمة الله وَتَعَالَىٰ علیه and received a Khirqa e Khilafat from Him, Hazrāt An Nuri رحمة الله وَتَعَالَىٰ علیه, Hazrāt Ibn al Jalla' رحمة الله وَتَعَالَىٰ علیه and (The Sufis of that) Generation. He was one of the Cleverest (Sufi) Masters who had Profound Knowledge of the Sufism. Hazrāt Abū Alī ar Rūdbārī رحمة الله وَتَعَالَىٰ علیه Said: "One Sign of delusion is that Allah سُبْحَانَهُ وَتَعَالَىٰ Treats you well, although you Commit Sins. You then begin to Forsake Repentance and Remorse as you Fancy that (Allah سُبْحَانَهُ وَتَعَالَىٰ) Will Pardon

19 Aeina e Tasawwuf, Professor Zia ul Hassan Farooqi, pg, 94 (96).

20 Abu l-Qāsim al-Qushayrī, *al-Risālah al-Qushayriyyah fī 'ilm al-tasawwuf* (Beirut: Dār al- Khayr, 1413/1993), 324. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

21 Ibid., 321. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	your Transgressions and Consider this to be Allah's سُبْحَانَهُ وَتَعَالَىٰ Lenience toward you." He said: "My Teacher of Sufism was Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه; my Teacher of Jurisprudence was Abu 'l 'Abbas b. Surayj,[22] my Teacher of Polite Literature was Tha'lab[23] and my Teacher of prophetic Reports was Ibrahim al Harbi."[24] **Someone asked him about Sufism. He answered: "This Teaching is Serious Through and Through. Do not Mix it up with any Amusement!"**
297 – 567 AH 909 – 1171 CE	Fatimid Khalifate in Egypt.
Between 205 AH 820 CE and 210 AH 825 CE 298 AH 910 CE	Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه ("The Sage of Tirmiz,") was a Sunni Jurist (*Faqih*) and Traditionist (*Muhaddith*) of Khorasan, but is mostly remembered as one of the great early authors of Sufism and is considered the most productive Mystic Author of his time, although some major aspects of his thought remain too little known. His full name, Abū ʿAbdallāh Muḥammad b. ʿAlī b. al-Ḥasan b. Bashīr, indicates that his Paternal Ancestors were Muslim for at least three generations. He was born in Tirmiz (Ar., Tirmidh), a Commercial Town in the old Province of Khurāsān (in present-day Uzbekistan). His Father was a Scholar of Ahadis and a Jurist; his early Education appears to have been very Orthodox. He was reared as a Scholar of *Ahadith* (Traditions) and *Fiqh* (Law), more specifically, the Hanafi School of Law that was dominant in Eastern Territories of Iran. The range of Hazrāt Al Ḥakīm at Tirmidhī's رحمة الله وَتَعَالَىٰ عليه education did include the Sciences, such as Greek Natural Science and Philosophy. His subsequent reference to Learning the use of the Astrolabe, implying a Knowledge of Astronomy and Mathematics, has been given different interpretations. His works touch on Kalam and Aqeedah (*Rational Philosophies* is the Study of Islamic Doctrine ('*Aqa'id*), and he entered into Rational Disputation with the Mutakillimun (Dialectic Theologians) of his Era, and maintained a Critical Attitude of them. His Works, containing a variety of content, cannot be considered entirely in the category of Mystical works, or in the category of Ahadith Sciences, nor in the category of Philosophical works, or in the category of Kalam or Jurisprudence. However, his general pursuit of Knowledge gained him the name of "*al Hakim*". Some written sources contain reliable information about Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه teachers. His teacher was his Father Ali bin Al Hassan at Tirmidhi Among his other teachers were Kutaiba bin Sayid as-Sakafi Al-Balkhi (798–888 CE), Salih bin Abdullah At Tirmidhi of much interesting facts had been written in the Book "Books about Famous People" by Ibn Khibbana; Salih bin Muhammad at Tirmidhi who was former Qazi of Tirmiz for some time,

22 A Famous Legal Scholar of Baghdad, who was the Head of the Shafi'ı School of Law in his Age; he died 306 AH 918 CE.

23 A Famous Grammarian of Kufa, who died in 291 AH 904 CE.

24 A Famous Traditionalist and Man of Letters, who died in 285 AH 898 CE.

Sufyan bin Vaki (died in 860 CE), Hazrāt Hassan bin Umar bin Shaqiq Al Balkhi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 840 CE), Ahmad bin Khadravayh (died in 854 CE), Hazrāt Abu Turab An Nakhshabi رحمة الله وَتَعَالَىٰ عليه, and Yahya bin Maaz Ar-Razi (died in 875 CE).

His Sermons and as well as some Works, first of all, *Hatam Al-Auliya* (Seal of Saints عليهم الرّحمہ), *Hal Ash Shari'a* (Arguments of the Islamic Law) in which are discussed Muslim rituals, about "Love for Allah سُبْحَانَهُ وَتَعَالَىٰ" and about various categories of mystics, about "the Seals of Saints عليهم الرّحمہ", along with existing "Seals of Prophets عليهم السّلام", had dissatisfied some parts of the Fakih (Jurisprudents) and the Rich. Escaping from his enemies', Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه had to move to Balkh and then to Nishapur, where he was very well accepted and where he obtained a large number of followers later.

Divine Nature.

Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه spoke at length of the Muwahhidun (Unitarians) as Believers specifically in Tanzih (Absolute Divine Trancendence) for the only Allah سُبْحَانَهُ وَتَعَالَىٰ, not simply using the term Muwahhid in its conventional Theological sense (i.e. as a person who simply affirms that there is numerically only a single Allah سُبْحَانَهُ وَتَعَالَىٰ).

Indeed when Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه was asked whether it is possible to see Allah سُبْحَانَهُ وَتَعَالَىٰ, he replied simply, "Yes," However when the man acquired further as to exactly *how* he can be seen, Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه replied, "As he is known here." To this the man replied, "And *how* is he known here?" Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه replied, "As He will be seen there," He furthers the idea that man will see Allah سُبْحَانَهُ وَتَعَالَىٰ but not fully see everything of him - commenting on the Quranic verse, "Vision Comprehendeth Him not, but he Comprehendeth (all) Vision. He is the Subtile, the all Aware." that Allah سُبْحَانَهُ وَتَعَالَىٰ is not completely visible in all of his aspects in either this World or the next, but people will be able to him some of his qualities without seeing everything of him - as indicated by the usage of the word Adraka (to Grasp or to See everything) in the Verse.

Maintaining the idea that Allah سُبْحَانَهُ وَتَعَالَىٰ had Attributes (Sifat), he is grouped confidently with the Sunnis, and he adopted a Traditionist approach in his refutation of the Mu'tazila (al-Radd ala al-Mu'atillah). To refute the Mu'tazila, who rejected Allah سُبْحَانَهُ وَتَعَالَىٰ having Sifat (Attributes), he simply brought Hadis which mentioned the Attributes so much so that the Work where he does this is classed with the Works on Hadith.

Other Theological Views.

One of the few Works which contain only his theological views is his refutation of the Shi'a (al-Radd ala al-Rafidah), where he refutes the Shi'i rejection of a right to the Khalifate by Hazrāt Abu Bakr رضي الله عنه and Hazrāt Umar رضي الله عنه. He also expounds on the concept of Khalifate (Islamic Government) itself, and who is eligible for it.

He also talked at length regarding the contention between the two groups as to whether Faith (Iman) once acquired can increase/decrease or not, saying that faith itself does not increase or decrease, but its effects can vary in extent and degree, giving the example of the Sun and Sunshine - we do not see the Sun's light increase or decrease but we see an increase and decrease in the Sunshine on the Earth. He thus argued that it was a matter of perspective which group was correct and that the group who said faith does increase can also be interpreted to be correct for they are referring to the effects of the Faith.

Believing in the acquirement of human acts, Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه also argued that Belief is acquired as it is an act, but that the instrument to acquire Belief (the intellect) is a Granted Gift from Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه used this in his answer to the problem of Evil, saying 'good' and 'evil' are from Allah سُبْحَانَهُ وَتَعَالَىٰ by his Divine Character, but also from man in what they acquire of their deeds. He further said that Allah سُبْحَانَهُ وَتَعَالَىٰ was not Answerable for his Character, but that man was answerable for his deeds.

Finally he maintained the Orthodox line in saying that Heaven and Hell would not end, saying the perishing suggested by the Verse, "Everything shall perish except Himself" is different to extinction (permanently going away), saying that they both perish but aren't subject to extinction.

Works.

According to Radtke and O'Kane, "he is the First and, up until the time of Hazrāt Ibn al Arabi رحمة الله وَتَعَالَىٰ عليه, the only mystic author whose writings present a broad synthesis of Mystic Experience, Anthropology, Cosmology and Islamic Theology. Hazrāt Al Ḥakīm at Tirmidhī's رحمة الله وَتَعَالَىٰ عليه System of Thought is representative of an old Islamic Theosophy which had not yet consciously assimilated elements from the Aristotelian-Neoplatonic Philosophic Tradition."

He had 62 editions and 108 titles. His works can be divided into six parts: *Tafsir* (Quranic exegesis), *Hadith* (Prophetic Tradition), Fiqh (Jurisprudence), Arabic Terminology, Anthropology, and the Theory of Sainthood. Some of his works are:

Nawadir al Usul fi Ma'rifat Ahadis ar Rasul ("The unique principles that emerge from the Knowledge of the traditions of the Messenger"), a collection of rare Ahadis, it consists of 391 Chapters.

Ghawr al Umur ("The Depth of Things").

Al Manhiyyat ("The Religious Prohibitions").

al-Akyas ("The Wise Ones").

Al Amtal min al Kitab wa's Sunna ("The Book of Parables drawn from the Quran and Sunna").

Al Furuq wa Man at Taraduf ("Terminological variations and the impossibility of Synonymy in Arabic").

Khaqiyqat Al Adamiyya ("Book about the Nature of a Man").

Adab an Nafs ("Bringing up the Soul").

	al-Radd 'Ala'm Mu'attila ("The Reply to him who denies Allahسُبْحَانَهُ وَتَعَالَىٰ's Attributes"). *Khatm al Auliya'* ("The Path of the Saints علیهم الرّحمہ"). *Kitab as-Salat va Makasidiha* (A Book about Prayer and its Aims). *Kitab Al-Hajj va Asrarihi* (A Book about Pilgrimage and its Secrets). *Al-Ihtiyatat* ("The Book of Precautions"). *Kitab Al-Jumal Al-Lazim Ma'rifitiha* (A Book about Sentences that Should be Known). *Tahsil Naza'ir al-Qur'an* ("Polysemy in the Qur'an"). *al-'Aql wa'l Hawa* ("Intellect and Passion as Opposites"). *Kitab at Tawhid* ("Book of Monotheism"). *Kitab al-Masayil al-Maknuna* ("Book of the Hidden Issues"). *Jawab Kitab Uthman ibn Sa'id Min ar Rayy.* ("Answer to the Book of Uthman Ibn Sa'id from Reason"). *Bayan al-Kasbi* ("Sermon on the Earner").
299 AH 912 CE	**Wisaal Sharif Hazrāt Syedna Karimuddin Munim Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه.** **Hazrāt Khwaja Mumshad Ulu al Dinawari رحمة الله وَتَعَالَىٰ علیه, named "the Effulgent Sun" by his Peers, is regarded as being one of the Greatest Saints علیهم الرّحمہ of his era. His Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ was unparalleled; and his inner purity was admired by his Fellow-Travelers among the Sufis.** **He was a very Wealthy in his Home City, and spent vast sums looking after Poor and Needy. Because of his Great Generosity he was given the title Karim ad-Din (the Kindness of the Religion). After being Initiated into Suluk, he gave away the rest of his Worldly Possessions and took the path of Faqiri (Spiritual Contentment in Material Poverty).** **Hazrāt Khwaja Mumshad Uluw رحمة الله وَتَعَالَىٰ علیه was very fond of Sama, and used to celebrate the Urs of his Elders with they Mystical Musical Assembly. He explained that Sama aroused the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ in the Heart, leading to Closeness and eventual Wasul (Attainment) with the Lord-which was the ultimate goal of all seekers of the Truth.** **He was the Murshid of Hazrāt Khwaja Abu Ishaq Chishti رحمة الله وَتَعَالَىٰ علیه after whom the Chishtīya Sillsila was Founded, and it was he who Blessed it and Prophesied the Impact it would wield on the Course of Islamic history.** **He attained Unity with Beloved Allah سُبْحَانَهُ وَتَعَالَىٰ on 14th Muharram 299 AH and lies Buried in Baghdad. At the time of his Passing Away, seeing a man making a Dua that Allah سُبْحَانَهُ وَتَعَالَىٰ Grant him Paradise, he laughed and said, "For thirty years Janna and all its Adornments Appeared before me, but I barely gave it a Glance. I yearn for the Master of Paradise!" His Major Khulfa include the Founder of the Chishtīya Silsilah, Hazrāt Khwaja Abu Ishaq Shami Chishtī رحمة الله وَتَعَالَىٰ علیه.**

	10. Hazrāt Abu Ishaq Shamī رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **The Chistiya Order was founded by Hazrāt Abu Ishaq Shami رحمة الله وَتَعَالَىٰ عليه ("the Syrian") who taught Sufism in the town of Chisht, some 95 miles East of Herat in present-day Western Afghanistan.** **Practices.** **The Chishtīya Follow Five Basic Devotional Practices – Litanies – Remembrance (Zikr).** **1 Reciting the Names of Allāh سُبْحَانَهُ وَتَعَالَىٰ loudly, sitting in the prescribed posture at prescribed times (Zikr e Jalli).** **2 Reciting the Names of Allāh سُبْحَانَهُ وَتَعَالَىٰ silently (Zikr e Khafī).** **3 Regulating the Breath (Pāsanfās)** **4 Absorption in Mystic Contemplation (Murāqāba)** **5 Forty days or more days of Spiritual Confinement in a lonely corner or Cell for Prayer and Contemplation (Čhilla).** **The Chishtī believe that Insistence on other Worldliness differentiates them from Sufi Orders that maintained close ties to Rulers and Courts, and deferred to Aristocratic Patrons.** **Chishtī Practice is also notable for Sama: evoking the Divine Presence by listening to and Losing oneself in a form of Music and Poetry, most usually Qawwali. The Chishtī, as well as some other Sufi Orders, believe that Sama can help Devotees forget self in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **However, the Order also insists that followers Observe the full Range of Muslim Obligations; it does not Dismiss them as mere Legalism, as some strands of Sufism have done. Qawwali is the commonest form of Sama usually heard at Chisti Shrines and Festivals.** **Before returning to Syria, where he is now buried next to Hazrāt Ibn Arabi at Jabal Qasioun, Hazrāt Abu Ishaq Shamī رحمـة الله وَتَعَـالَىٰ عليه Initiated, Trained and Deputized the Son of the local Emir, Hazrāt Abu Ahmad Abdal رحمة الله وَتَعَالَىٰ عليه.**
	13. Hazrāt Khawaja Ahmad bin Mohammad Abu'l Abbas Aswad Deenwari رحمـة الله وَتَعَـالَىٰ عليه. Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat) Sillsila. **He is an Obscure figure, referred to as either, Hazrāt Ahmad al Aswad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Abû ʿAbdullah al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Kurdî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه from Samarkand, (Present Uzbekistan) (Wisaal. 340 or 370 AH 953 or 980 CE).** **Hazrāt Ahmad al Aswad al Dinâwarî رحمـة الله وَتَعَـالَىٰ عليه initiated Hazrāt ʿUmar al- Suhrawardî's رحمة الله وَتَعَالَىٰ عليه Great Grandfather into the Sufi Path; see Ohlander, Erik S., *Sufism in an Age of Transition: ʿUmar al Suhrawardî and the Rise of the Islamic Mystical Brotherhoods* (Leiden: E. J.**

	Brill, 2008), pp. 67–8. However, Hazrāt Ahmad al Aswad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه also appears under the other aforementioned names in Lâmiʿî Çelebi, Mahmûd b. ʿOsmân b. ʿAlî Nakkâş¸ b. İlyâs (Wisaal 938 AH 1532 CE), *Nefehâtüʾl- Üns: Evliyâ Menkıbeleri*, eds Süleyman Uludağ and Mustafa Kara (İstanbul: Marifet Yayınları, 1998 CE), pp. 414–15; Sinaneddin b. Yusuf b. Yaʿkub (Wisaal 989 AH 1581 CE), *Tezkîretüʾl- Halvetiye*, İstanbul: Süleymaniye Lib., MS Esʿad Efendi 1372/1.), fol. 6b; and Hulvî, Mahmud Helvacıbas¸ızade (Wisaal 1064 AH 1654 CE), *Lemezât ı Hulviye ez Lamaʿât ı ʿUlviye*, İstanbul: Süleymaniye Lib., MS Halet Efendi 281.), fols 123b–27a (237–42). Hulvî's confusion becomes even more pronounced when he attempts to explain the lineage of the better- known Hazrāt Qâdî Wajîh ad Dîn as Suhrawardî رحمة الله وَتَعَالَىٰ عليه, where he claims Hazrāt Muhammad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه was his Uncle, while otherwise indicating that Hazrāt Ahmad al Aswad رحمة الله وَتَعَالَىٰ عليه had initiated Hazrāt Wajîh ad Dîn's Father Hazrāt Muhammad b. ʿAmmûya رحمة الله وَتَعَالَىٰ عليه رحمة الله وَتَعَالَىٰ عليه(Wisaal 468 AH 1076 CE); compare Hulvî, Mahmud Helvacıbas¸ızade (Wisaal 1064 AH 1654 CE), *Lemezât ı Hulviye ez Lamaʿât ı ʿUlviye*, İstanbul: Süleymaniye Lib., MS Halet Efendi 281.), fol. 129a–b (249) and Ohlander, Erik S., *Sufi sm in an Age of Transition: ʿUmar al-Suhrawardî and the Rise of the Islamic Mystical Brotherhoods* (Leiden: E. J. Brill, 2008)), pp. 68–9.[25]
308 AH 920 CE	al-Uqlidisi. Modified arithmetic methods for the Eastern Arabic Numerals to make it possible for pen and paper use. Hitherto, doing calculations with the Eastern Arabic Numerals necessitated the use of a dust board as noted earlier.
310 AH 922 CE	Volga Bulgaria adopted Islam 66 years before the Christianization of Kievan Rus'. In 921 CE Almış sent an ambassador to the Khalifa requesting Religious instruction. Next year an Embassy returned with Ibn Fadlan as secretary. A significant number of Muslims already lived in the country. The Volga Bulgars attempted to convert Vladimir I of Kiev to Islam; however Vladimir rejected the notion of Rus' giving up wine, which he declared was the "very joy of their lives". Commanding the Volga River in its middle course, the State controlled much of trade between Europe and Asia prior to the Crusades (which made other trade routes practicable). The Capital, Bolghar, was a thriving city, rivalling in size and wealth with the greatest centres of the Islamic World. Trade partners of Bolghar included from Vikings, Bjarmland, Yugra and Nenets in the North to Baghdad and Constantinople in the South, from Western Europe to China in the East. Other major cities included Bilär, Suar (Suwar), Qaşan (Kashan) and Cükätaw (Juketau). Modern Cities Kazan and Yelabuga were founded as Volga Bulgaria's border Fortresses. Some of the Volga Bulgarian Cities still have not been found,

25 The Transformation of Muslim Mystical Thought in the Ottoman Empire, The Rise of the Halveti Order, 1350–1650, John Curry.

	but they are mentioned in old East Slavic sources. They are: Ashli (Oshel), Tuxçin (Tukhchin), İbrahim (Bryakhimov), Taw İle. Some of them were ruined during and after the Golden Horde invasion. The Rus' principalities to the West posed the only tangible military threat. In the 11th Century CE, the Country was devastated by several raids by other Rus'. Then, at the turn of the 12th and 13th Centuries CE, the Rulers of Vladimir (notably Andrew the Pious and Vsevolod III), anxious to defend their eastern border, systematically pillaged Volga Bulgarian Cities. Under Russian pressure from the West, the Volga Bulgars had to move their Capital from Bolghar to Bilär.
311 AH 923 CE	Abu Ja'far at Tabarı, Great Historiographer and Qur'an Commentator.
312 AH 924 CE	Bulgarians overrun the lands of Prince Caslav Klonimirovic in what today is Serbia.
314 AH 927 CE	Prince Caslov drives away the Bulgarians and expands his kingdom, uniting what today is Serbia, Montenegro, East Herzegovina (Hercegovina) and Bosnia, then called Raska, Duklja, Travunija and Bosnia. This is said by Serbians to be the founding of Serbia. Orthodox Christianity is the state religion.
316 AH 929 CE[26]	**Birth: Hazrāt Syedna Abd al Aziz bin Haris bin Asad al Yemeni at Tamimi رحمة الله وَتَعَالَىٰ عليه. He was an individual of high Spirituality and Perception and was known for his remarkable Wit and Learning. Yemeni was a part of his Name as he was born and lived in Yemen. He belonged to the tribe Banu Tamim of Arabia due to which he took his name as Tamimi.**
269 AH - 883 CE 319 AH - 931 CE	Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه, Iberian Mystical Author, Philosopher, Ascetic and leader of early Sufi School of Cordoba. He is considered one of the first Sufis as well as one of the first Philosophers of Al Andalus. He was Possibly a Muwallid (Muslims of local descent or of mixed Arab, Berber, and Iberian origin who lived in Al-Andalus during the Middle Ages. In Sicily, Muslims of local descent or of mixed Arab, Berber, and Sicilian origin were also sometimes referred to as Muwallad. They were also called *"Musalimah"* (Islamized). In broader usage, the word *muwallad* is used to describe Arabs of mixed parentage, especially those not living in their ancestral homelands). Hazrāt Muhammad ibn 'Abd Allah ibn Masarra رحمة الله وَتَعَالَىٰ عليه was born in Cordoba, Spain. In a Hermitage he had founded for his Friends and Disciples in the Sierra of Cordoba, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه undertook to instruct them in his Doctrines, to initiate them into the use of Esoteric Knowledge and to practice *Zuhd* (Asceticism) through acts of Penance and Devotion. His success came from a Socratic style of pedagogy as well as a charismatic personality and skill in communication. After his Passing Away the Jurists carried out a Veritable

26 Al Khatib Al Haytham. http://www.al-eman.com/

Persecution of his Disciples; who had formed themselves into an Ascetic Order, the Masarriya, in Cordoba and later in Almeria.

Two of Hazrāt Ibn Masarra's رحمة الله وَتَعَالَىٰ عليه four works, Kitab al-i'tibar (On Reflection) and Kitab Khawass al Huruf (Characteristics of Letters), were published in 1982 CE. Both are short tracts which have provided a better understanding of his thought, but because of their conciseness they raise new questions. It is still not possible to reconstruct his Philosophical System until the remaining works are found, especially his *Tawhid al Muqinin (The Certain Profession of the Oneness of Allah* سُبْحَانَهُ وَتَعَالَىٰ*)*, where he discussed Allah سُبْحَانَهُ وَتَعَالَىٰ's Attributes.

Hazrāt Ibn Masarra رحمـة الله وَتَعَـالَىٰ عليه was the Founder of a Philosophical-Mystical School which influenced Jewish, Christian and Muslim Medieval Philosophers. Andalusian Sufism from Hazrāt Isma'il al-Ru'ayni رحمة الله وَتَعَالَىٰ عليه (Wisaal 555 AH 1268 CE) to Hazrāt Ibn al-'Arabi رحمة الله وَتَعَالَىٰ عليه by way of Hazrāt Ibn al-'Arif رحمة الله وَتَعَالَىٰ عليه (Wisaal 536 AH 1141 CE) sprang from the Masarri School.

The thrust of Hazrāt Ibn Masarra's رحمـة الله وَتَعَـالَىٰ عليه Philosophy is to Demonstrate the agreement of Reason and Revelation. Each takes a different Path leading to the same goal, At *Tawhid*, the Knowledge of the Oneness of Allah سُبْحَانَهُ وَتَعَالَىٰ. By using *'Aql*, the Intellect with which Allah سُبْحَانَهُ وَتَعَالَىٰ Endowed Human Beings, they Reflect on Allah's سُبْحَانَهُ وَتَعَالَىٰ Signs and Rise Step by Step to the Knowledge of the Truth. Those who Ascend by way of Reason proceed from the Bottom up and Discover the same Truth the Prophets عليهم السّلام have Brought Down from on High. In fact, the Qur'an Invites us to Reflect on the Signs of His Creation. Reflection (*i'tibar*) only Confirms Prophecy; what is learned by Authority (*sama'*) is Confirmed by Investigation.

Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه Conceives of two Sciences both Created by Allah سُبْحَانَهُ وَتَعَالَىٰ. One, the Science of the Invisible and Intelligible Reality (*'Ilm al Ghayb*), which cannot be Grasped by the Senses, is Created Whole, Entire and at once. The other is the Science of the Apparent and Sensible Reality (*'Ilm ash Sahada*) (Surah 6: 73). The Qur'an, the speech of Allah سُبْحَانَهُ وَتَعَالَىٰ, is one whole in its Divine Essence, but diversified (*Mufassal*) with respect to Creation. It Displays three Aspects, each the subject of a different Science: the Science of Divinity (*Rububiya*), its Signs, Evidences and Certainty; the Science of Prophecy with its demonstrative arguments, Signs and necessity; and the Science of tribulation (*Mihna*) with its Laws, Promises and Threats.

All beings are divided into four categories, some nobler than others in accordance with the following scheme. First, there is the Being, or Essence of Allah سُبْحَانَهُ وَتَعَـالَىٰ (*Dhat*), Separate, Unique, Ineffable, Infinite and Motionless; it is the Ultimate, the Visible and the Invisible. The remaining beings are the Signs that point to Him. Second is the Universal Intellect (*al-'aql al-kulli*), which is the conception or idea of things. It is spiritual by nature and permanent. It is the

Mother of the Book (*Umm al Kitab*) (Surah 3: 6), and the Preserved Tablet (*al-Lawh al Mahfuz*) (Surah 85: 21) on which all things are inscribed. The totality of what is in the Book is the idea (*Mithal*, Eidos) of the Universe, whatever was, is or shall be. It is also the Throne (Surah 10: 2) which incites motion in response to Allah سُبْحَانَهُ وَتَعَالَىٰ's volition and will. The relationship of the Intellect to Allah سُبْحَانَهُ وَتَعَالَىٰ is similar to the relation of the Sun's light to the Sun. Third is the Great Soul (*al-Nafs al Kubra*) that carries the body of the universe. The relation of the Soul to the Intellect is like the light of the moon to that of the sun. Through this Soul, immersed in materiality, Royalty (*Mulk*) is constituted and the celestial spheres are held. To Royalty are predicated government and politics. Finally, lower than the Great Soul is the Physical Soul (*an Nafs at Tabi'iya*), which is completely immersed in corporeality and is the efficient cause of corporeal beings. The Throne encloses the invisible World (*'Alam al Ghayb*) and the Great Soul encloses the visible (*'Alam ash Shahada*).

The Origination of the Cosmos has been achieved in Time by the Command 'Be' (*Kun*), expressing the volition and will according to Knowledge. When the One wants to do something, he causes it to appear in the Preserved Tablet. This in itself is the command (*Amr*) to set the idea into action by his Willing. Allah سُبْحَانَهُ وَتَعَالَىٰ, according to him, is concealed from Creation by two veils from the perspective of his Creation, inasmuch as nothing can Conceal Him from the perspective of His Essence. Motion is then set by the Throne, since no action *ad extra* can be attributed to the One.

Unlike the pseudo-Empedocles, who conceived of Love and Discord as the Driving Force of Creation, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه talked about Capacity and Power Designating them as Truth (*Haqq*) (Surah 2: 72). In the Final Analysis Allah سُبْحَانَهُ وَتَعَالَىٰ is the Aristotelian Unmoved Mover, but in Neoplatonic Style All Creation Emanates from him. Unlike Plotinus, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه finds that the processes of Emanation and Creation are the results of Allah سُبْحَانَهُ وَتَعَالَىٰ's Will (*Irada*) and Deliberate Action. Both he and Plotinus agree on the Intermediary Roles Played by the Intellect and the Soul in the Creation of the Material World, but whereas Plotinus believed in involuntary Emanation, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه retained the Islamic view of Voluntary Creation.

The principles from which all creatures have come are fourteen in number, ten of which are in the sublunar world: chaos (*al 'ama'*), primordial dust (*al haba'*), which is considered by some as the *materia prima*, air, wind, atmosphere, Water, Fire, Light, Darkness And Clay. The remaining four, the Pen (*qalam*), the Tablet, the Command and the Spiritual locus (*makan*) exist in the World above. From the fourteen are made the Throne, Paradise, Hell, The Seven Heavens, The Earth, The Angels, The Jinn, Human Beings, Animals And Vegetation.

In his Work Kitab Khawass al Huruf (Book of the Characteristics of Letters), Ibn Masarra appears as an Esoteric (*batini*) Philosopher investigating the esoteric

meanings of the *Nuraniya*, the fourteen separate letters which introduce certain Surahs of the Qur'an, basically following the Tradition of Islamic Gnosis. The Mysterious Letters, according to the Batini school, represented the Universe so that its entirety is a book whose letters are Allah سُبْحَانَهُ وَتَعَالَىٰ's words. The 'Science of letters' followed by Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه had nothing to do with divination or magic; it is merely a path to the discovery of the truths hidden behind the symbols. In this he was inspired by the work of Hazrāt Sahl At Tustari رحمة الله وَتَعَالَىٰ عليه (Wisaal 283 AH 896 CE), the Author of a Similar Work on the Science of Letters.

Reflection (*I'tibar*) allows us to decipher the principles of all beings. The basic idea is to show that the different degrees that constitute beings in general correspond to the Surah's *Fawatih* (opening letters) as well as to the order of being. The letters are twenty-eight in number, equal to the length of the Lunar phases. Fourteen are exoteric and the remaining fourteen are esoteric. These are used by Allah سُبْحَانَهُ وَتَعَالَىٰ to Manifest his Knowledge: their secret meanings have been bestowed upon the Prophet Muhammad as expressed in the Qur'an, and consequently the Qur'an is the source of all Knowledge, old and new. The steps leading to Paradise and Salvation are equal in number to the Qur'anic Verses and to the number of Allah سُبْحَانَهُ وَتَعَالَىٰ's Beautiful Names, excepting the great Name of Allah.

The First Letter, *alif*, Is The Alpha And Omega of all Letters inasmuch as it Represents the Principle of all things. It is the first Manifestation of Allah سُبْحَانَهُ وَتَعَالَىٰ and his will; it is a Metaphor for the Production of things (*Takwin*), the emergence of justice and the Permanent and Unchanging Primordial Decree (*al Qada' al Awwal*). It never rests and Continuously causes Generation and corruption. This decree has two aspects. A prior aspect (*Sabiq*) is connected to the Preserved Tablet, the Tablet of the Universal Intellect where all things are inscribed. This is a decree that does not respond to invocation. The second aspect, the diversifier (*Mufassil*), particularizes all things that are not permanent. Like the other attributes, the two decrees manifesting Allah سُبْحَانَهُ وَتَعَالَىٰ's Knowledge and power are other than Allah سُبْحَانَهُ وَتَعَالَىٰ, although they are not Created in time. The concept of *Huduth*, or coming to be, is realized only in time; but Allah سُبْحَانَهُ وَتَعَالَىٰ's Knowledge, according to Ibn Masarra, whether it is Knowledge of the universals or particulars, is not in time. Coming to be in time is the particularization of beings found in a locus performed by that decree that particularizes things and responds to invocation.

Human salvation can be achieved through either the *via reflectiva* or the *via prophetica*, an idea considered heretical by most Muslim theologians. In both cases, individuals have to follow certain rules in order to free their souls from the bondage of materiality. Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه distinguishes clearly between the Soul (*Ruh*) and Spirit (*Nafs*), with the latter being the prototype

	(*Mithal*) of the first. There is a tradition in Andalusian literature to the effect that Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه enjoyed great respect and veneration in spite of the fact that his teachings were criticized and refuted. On the other hand, his disciples were persecuted. Transformed into an ascetic society, his disciples first in Cordova and later in Almeria put into practice his Sufi and esoteric teachings. He is certainly one of the first mystical-philosophical Andalusians. His Sufi teachings as well as his works continued to circulate and to be studied for centuries. His influence onHazrāt Ibn al-'Arabi رحمة الله وَتَعَالَىٰ عليه is attested by the many references to him in the Latter's works and by similarity in a number of ideas, especially in the continuous use of Similes of Light and Illumination to describe the essence of Allah سُبْحَانَهُ وَتَعَالَىٰ.[27]
320 – 322 AH 932 -934 CE	Abu Mansur Muhammad ibn Ahmad al Mu'tadid Al Qahir Bi'llah, 19th Abbasid Khalifa. Al Qahir came to the throne as part of his Brother's conflict with the increasingly powerful Commander-in-Chief, Mu'nis al-Muzaffar. He was first chosen as Khalifa in March 929 CE, when Mu'nis launched a coup and deposed al Muqtadir. Although al-Muqtadir was restored after a few days, Mu'nis now possessed virtually dictatorial Authority over the Abbasid government. In 932 CE, after another breach with al Muqtadir, Mu'nis marched on Baghdad. Al Muqtadir tried to confront him, and was killed in the ensuing battle. However, in the subsequent assembly of dignitaries, Mu'nis' candidacy of al Muqtadir's son Ahmad (the future ar-Radi) was rejected in Favor of al Qahir (31 October 932 CE). He was then 35 years old. The new Khalifa had a pronounced "headstrong and vindictive personality", according to Dominique Sourdel, which made itself felt soon after his accession, when he tortured his Brother's sons and officials, as well as al Muqtadir's Mother Shaghab, to extract their fortune. He was more energetic than his predecessor and cultivated an image of austerity and puritanism at his Court, in deliberate contrast to the extravagantly dissolute life led by al Muqtadir, but behind the scenes he too indulged in drunkenness. "His fits of violence made him the fear and terror of his subjects". He went about armed with a lance, striking down those who displeased him. However, the very "inconstancy of his behavior and the horror inspired by his rages" alienated the populace and the Court alike, and prepared the ground for his downfall. The exiled Vizier Ibn Muqla continued plotting against al Qahir; he won over the Khalifal Guard, which on 24 April 934 CE staged a Coup and took the Khalifa prisoner while the latter was drunk. Refusing to abdicate in Favor of ar Radi (r. 932–940 CE), he was blinded and cast into prison. According to al Mas'udi, ar Radi "kept news of him hidden", so that he vanished from common Knowledge. He was not freed until eleven years later,

27 http://www.muslimphilosophy.com/ip/rep/H032

	when al Mustakfi (r. 944–946 CE) came to the throne and discovered him locked away in a remote room in the Palace. He lived the remainder of his life as a beggar, dying in October 950 CE.
320 – 388 AH 932 – 977 CE	Buyid Dynasty, Jibal.
322 AH 933 CE	**Wisaal Sharif Hazrāt Ahmad Abū Alī Muhammad ibn Qāsim ar Rūdbārī رحمة الله وَتَعَالَىٰ عليه.** **The Patron Saint of Lahore, Pakistan Hazrāt Data Gunj Baksh, Ali Huǧvaīrī رحمة الله وَتَعَالَىٰ عليه describes the Sufi Hazrāt Abū ʿAlī Rūdbārī رحمة الله وَتَعَالَىٰ عليه as spending all day – from dawn to sunset – in the sea to cure himself from Obsession over Cleansing. Finally, the sea itself answers his cry: 'I cried out: "O Allah سُبْحَانَهُ وَتَعَالَىٰ, Restore me to Health!" A voice answered from the Sea: "Health consists in Knowledge."** **Hazrāt Data Gunj Baksh, Ali Huǧvaīrī رحمة الله وَتَعَالَىٰ عليه goes on in his Book "Kashf Al Mahjoob" (The Unveiling of the Hidden), that Hazrāt Abū ʿAlī Rūdbārī رحمة الله وَتَعَالَىٰ عليه was a Prolific Author and many Pamphlets and Books are Ascribed to him. He further describes his writing as Insightful and possessing a Penetrating and delicate touch in difficult matters.** **He is reported to have said; "The Seeker of Knowledge (Murid) Seeks only fro that which is Ordained for Him By Allah سُبْحَانَهُ وَتَعَالَىٰ and He who is Sought After (Murad) By Allah سُبْحَانَهُ وَتَعَالَىٰ Seeks for Naught Else Other Than Allah سُبْحَانَهُ وَتَعَالَىٰ. The Murid Forgoes his Desires in order to Attain unto Allah سُبْحَانَهُ وَتَعَالَىٰ but the Murad has no Desires other then Attainment to Allah سُبْحَانَهُ وَتَعَالَىٰ to Start with. The Murid is a Lover and subsumes his personal desires to that of his Beloved, however, the Murad is himself the Beloved and Allah سُبْحَانَهُ وَتَعَالَىٰ is The Lover. The Murad Desires Nothing other than Allah سُبْحَانَهُ وَتَعَالَىٰ for the Sake of Allah سُبْحَانَهُ وَتَعَالَىٰ and Through The Beneficence of Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus Contentment for the Seeker is the Station of Starting whereas, Love for the Sought is the Advanced Station of Attainment.** **Seeking is for the Seeker and Unity is for the Sought! The Seeker is present in his own self while the Sought is Present in the Over Self! But Allah سُبْحَانَهُ وَتَعَالَىٰ Knows Best!"**[28]
	13. Hazrāt Hassan Abu Alī Bin Ahmad Al Kātib Al Misri رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). **Gatherer and Possessor of Glories and the Venue of Qualities of Excellence Hazrāt Sheikh Abu Ali Kātib Al Misri رحمة الله وَتَعَالَىٰ عليه. His patronymic name Abu Ali and his honorable name has been recorded in books as Hassan Bin Ahmad Al Katib Al Misri. He is from illumined Sheikhs and of the ranks of the fourth. He associated with Hazrāt Abu Bakr Misri رحمة الله وَتَعَالَىٰ عليه**

28 Kashf Al Mahjoob (Urdu). Translated by Fazl Din Gohar, page 146, Tooba Research Library.

	and Hazrāt Sheikh Abul Qasim Nasrabadı رحمـة الله وَتَعَـالَىٰ عليه and was a Devotee of Hazrāt Sheikh Abu Ali Rudbari رحمـة الله وَتَعَـالَىٰ عليه and by the hands of His Holiness was Disciplined and Attained Perfection and finally became his Successor and Vicegerent. Hazrāt Abu Osman Maghrebi رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abu Ali Hassan Bin Ali Al Mashtouli رحمة الله وَتَعَالَىٰ عليه acquired his spiritual Training. After the Passing Away of Hazrāt Sheikh Abu Ali Rudbari رحمة الله وَتَعَالَىٰ عليه He Sat on the Throne of Guidance of the Marufiya Spiritual Order and till the year 353 Hijri (964 CE) was engaged in Guidance. He appointed Hazrāt Sheikh Abu Osman Maghrebi رحمة الله وَتَعَالَىٰ عليه as his Successor and Passed Away. Duration of his Authority over the Throne of Guidance was approximately thirty years. **Short Account of His Statements:** **He has said: Whenever an Obedient cuts ties totally from others besides Allah سُبْحَانَهُ وَتَعَالَىٰ, the first consequence is that he becomes needless from the people. And said: Association with the wicked and sinful is a disease and its remedy is abstention from them. And said: whenever the fear of Allah سُبْحَانَهُ وَتَعَالَىٰ takes place in heart, unnecessary talk does not flow from the tongue. The Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ says, the one will reach me is the one who bears for us (that is bearing calamities coming from us).** **Of His Station it suffices that he stated: Whenever difficulties comes upon me, I see Hazrāt Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم in my Dreams and ask about that problem.**
322 – 329 AH 934 – 940 CE	Abu'l-Abbas Ahmad ibn Ja'far al Muqtadir Ar Radi Bi'llah, 20th Abbasid Khalifa. He died on 23 December 940 CE at the age of 31. His Reign marked the end of the Khalifa's Political Power and the rise of Military Strongmen, who competed for the title of Amir al-Umara.
322 – 454 AH 934 – 1062 CE	Buyid Dynasty, Fars and Khuzistan.
323 AH 935 CE	Koryo Dynasty Founded- The Koryo Dynasty was founded in 935 by Wang Kon who had united Korea. The Koryo Dynasty established a strong Central Government as well as a Civil Service. This Dynasty remained in power until 1392 CE.
324 – 440 H 936 – 1048 CE	Buyid Dynasty, Kirman.
324 – 403 AH 936–1013 CE	Abū al-Qāsim Khalaf ibn al-'Abbās al-Zahrāwī al-Ansari, popularly known as Az Zahrawi, Latinised as Abulcasis (from Arabic Abū al-Qāsim), was an Arab Andalusian Physician, Surgeon and Chemist. Considered to be the greatest Surgeon of the Middle Ages, he has been referred to as the "Father of Modern Surgery". Inheritance of hemophilia: First proposed by Abu Az Zahrawi was first to record

and suggest that hemophilia was an inherited disease.

Anesthetic sponge: Invented by Az Zahrawi and Ibn Zuhr. Used a sponge soaked with narcotic drugs and placed it on patient's face. These Muslim physicians were the first to use an anesthetic sponge.

Ligatures: Although already discovered in Ancient Greece, it was later described in the work of Az Zahrawi, Kitab at Tasrif, one of the most influential Books in early Modern Medicine. Describes the process of performing a ligature on blood vessels.

Lithotrite: Invented by Az Zahrawi.

Migraine Surgery: First performed by Az Zahrawi .

Early Kocher's method and Walter position: Az Zahrawi's Kitab at Tasrif described both what would later become known as "Kocher's method" for treating a dislocated shoulder and the "Walcher position" in Obstetrics.

Treatment of wart: Az Zahrawi first described it.

Az Zahrawi's principal work is the Kitab at Tasrif, a thirty-volume encyclopedia of Medical practices. The Surgery chapter of this work was later translated into Latin, attaining popularity and becoming the standard textbook in Europe for the next five hundred years. Az Zahrawi's pioneering contributions to the field of Surgical procedures and instruments had an enormous impact in the East and West well into the Modern period, where some of his discoveries are still applied in Medicine to this day. He pioneered the use of Catgut for internal stitches, and his Surgical instruments are still used today to treat people.

He was the first physician to identify the hereditary nature of Haemophilia and describe an Abdominal Pregnancy, a subtype of Ectopic Pregnancy that in those days was a fatal affliction, and was the first to discover the root cause of paralysis. He also developed Surgical devices for Caesarean Sections and Cataract Surgeries

Surgical Career:

Az Zahrawi specialized in curing disease by Cauterization. He invented several devices used during Surgery, for purposes such as inspection of the interior of the Urethra and also inspection, applying and removing foreign bodies from the Throat, the ear and other body organs. He was also the first to illustrate the various Cannulae and the first to treat a wart with an iron tube and caustic metal as a boring instrument.

While Az Zahrawi never performed the Surgical procedure of tracheotomy, he did treat a slave girl who had cut her own throat in a suicide attempt. Az Zahrawi sewed up the wound and the girl recovered, thereby proving that an incision in the larynx could heal. In describing this important case-History he wrote:

> A slave-girl seized a knife and buried it in her throat and cut part of the trachea; and I was called to attend her. I found her bellowing like a sacrifice that has had its throat cut. So I laid the wound bare and found that only a little haemorrhage had come from it; and I assured

> myself that neither an artery nor jugular vein had been cut, but air passed out through the wound. So I hurriedly sutured the wound and treated it until healed. No harm was done to the slave-girl except for a hoarseness in the voice, which was not extreme, and after some days she was restored to the best of health. Hence we may say that laryngotomy is not dangerous.

Az Zahrawi also pioneered neurosurgery and neurological diagnosis. He is known to have performed Surgical treatments of head injuries, skull fractures, spinal injuries, hydrocephalus, subdural effusions and headache. The first clinical description of an operative procedure for hydrocephalus was given by Az Zahrawi who clearly describes the evacuation of superficial intracranial fluid in hydrocephalic children.

Kitab at Tasrif

Az Zahrawi's thirty-volume Medical encyclopedia, Kitab at Tasrif, completed in the year 1000, covered a broad range of Medical topics, including on Surgery, Medicine, orthopaedics, ophthalmology, pharmacology, nutrition, dentistry, childbirth, and pathology. The first volume in the encyclopedia is concerned with general principles of Medicine, the second with pathology, while much of the rest discuss topics regarding pharmacology and drugs. The last treatise and the most celebrated one is about Surgery. Az Zahrawi stated that he chose to discuss Surgery in the last volume because Surgery is the highest form of Medicine, and one must not practice it until he becomes well-acquainted with all other branches of Medicine.

The work contained data that had accumulated during a career that spanned almost 50 years of training, teaching and practice. In it he also wrote of the importance of a positive doctor-patient relationship and wrote affectionately of his students, whom he referred to as "my children". He also emphasized the importance of treating patients irrespective of their social status. He encouraged the close observation of individual cases in order to make the most accurate diagnosis and the best possible treatment.

Not always properly credited, Modern evaluation of at Tasrif manuscript has revealed on early descriptions of some Medical procedures that were ascribed to later physicians. For example, Az Zahrawi's at Tasrif described both what would later become known as "Kocher's method" for treating a dislocated shoulder and "Walcher position" in obstetrics. Moreover, At Tasrif described how to ligature blood vessels almost 600 years before Ambroise Paré, and was the first recorded Book to explain the hereditary nature of haemophilia. It was also the first to describe a Surgical procedure for ligating the temporal artery for migraine, also almost 600 years before Pare recorded that he had ligated his own temporal artery for headache that conforms to current descriptions of Migraine. Az Zahrawi was, therefore, the first to describe the Migraine Surgery procedure that is enjoying a revival in the 21st Century CE, spearheaded by Elliot Shevel a South African

Surgeon.

On Surgery and Instruments:

On Surgery and Instruments is the 30th and last volume of Kitab at Tasrif. It was without a doubt his most important work and the one which established his Authority in Europe for Centuries to come. On Surgery and Instruments is the first illustrated Surgical guide ever written. Its contents and descriptions has contributed in many technological innovations in Medicine, notably which tools to use in specific surgeries. In his Book, Az Zahrawi draws diagrams of each tool used in different procedures to clarify how to carry out the steps of each treatment. The full Text consists of three Books, intended for Medical students looking forward to gaining more Knowledge within the field of Surgery regarding procedures and the necessary tools.

The Book was translated into Latin in the 12th Century CE by Gerard of Cremona. It soon found popularity in Europe and became a standard Text in all major Medical Universities like those of Salerno and Montpellier. It remained the primary source on Surgery in Europe for the next 500 years, and as the historian of Medicine, Arturo Castiglioni, has put it: Az Zahrawi's treatise "in Surgery held the same Authority as did the Canon of Avicenna in Medicine".

Az Zahrawi claims that his Knowledge comes from careful reading of previous Medical texts as well as his own experience: "...whatever skill I have, I have derived for myself by my long reading of the Books of the Ancients and my thirst to understand them until I extracted the Knowledge of it from them. Then through the whole of my life I have adhered to experience and practice... I have made it accessible for you and rescued it from the abyss of prolixity".

In the beginning of his Book, Az Zahrawi states that the reason for writing this treatise was the degree of underdevelopment Surgery had reached in the Islamic World, and the low status it was held by the physicians at the time. Az Zahrawi ascribed such decline to a lack of anatomical Knowledge and a misunderstanding of the human physiology.

Noting the importance of anatomy he wrote:

> "Before practicing Surgery one should gain Knowledge of anatomy and the function of organs so that he will understand their shape, connections and borders. He should become thoroughly familiar with nerves muscles bones arteries and veins. If one does not comprehend the anatomy and physiology one can commit a mistake which will result in the death of the patient. I have seen someone incise into a swelling in the neck thinking it was an abscess, when it was an aneurysm and the patient dying on the spot."

In urology, Az Zahrawi wrote about taking stones out of the bladder. By inventing a new instrument, an early form of the lithotrite which he called "Michaab", he was able to crush the stone inside the bladder without the need for a Surgical incision. His technique was important for the development of lithotomy, and an

improvement over the existing techniques in Europe which caused severe pain for the patient, and came with high death rates.

In dentistry and periodontics, Az Zahrawi had the most significant contribution out of all Muslim physicians, and his Book contained the earliest illustrations of dental instruments. He was known to use gold and silver wires to ligate loosened teeth, and has been credited as the first to use replantation in the History of dentistry. He also invented instruments to scale the calculus from the teeth, a procedure he recommended as a prevention from periodontal disease.

Az Zahrawi introduced over 200 Surgical instruments, which include, among others, different kinds of scalpels, retractors, curettes, pincers, specula, and also instruments designed for his favored techniques of cauterization and ligature. He also invented hooks with a double tip for use in Surgery. Many of these instruments were never used before by any previous Surgeons.

His use of catgut for internal stitching is still practised in Modern Surgery. The catgut appears to be the only natural substance capable of dissolving and is acceptable by the body. An observation Az Zahrawi discovered after his monkey ate the strings of his oud. Az Zahrawi also invented the forceps for extracting a dead fetus, as illustrated in the At Tasrif.

Tone:

Throughout the Text, Az Zahrawi assumes an authoritative tone. In "On cauterization for numbness", he declares the procedure "should not be attempted except by one who has a good Knowledge of the anatomy of the limbs and of the exits of the nerves that move the body". He warns that another procedure should not be attempted by any Surgeon lacking "long training and practice in the use of cautery". He is not afraid to depart from old practice, disparaging the opinions that cauterization should only be used in the spring or that gold is the best material for cauterization: "cauterization is swifter and more successful with iron". In "On cauterization for pleurisy", he notes that the introduction of a red-hot probe into the Intercostal space to evacuate Pus from an Abscess could result in the Creation of "an incurable Fistula" or even the immediate death of the patient.

Pharmacology and Cosmetics

In Pharmacy and Pharmacology, Az Zahrawi pioneered the preparation of medicines by Sublimation and Distillation. He dedicated the 28th Chapter of his Book to pharmacy and pharmaceutical techniques. The chapter was later translated into Latin under the title of Liber Servitoris, where it served as an important source for European herbalists. The Book is of particular interest, as it provides the reader with recipes and explains how to prepare the "simples" from which were compounded the complex drugs then generally used.

Az Zahrawi also touched upon the subject of cosmetics and dedicated a chapter for it in his Medical encyclopedia. As the treatise was translated into Latin, the cosmetic chapter was used in the West. Az Zahrawi considered Cosmetics a

	branch of Medicine, which he called "Medicine of Beauty" (Adwiyat al-Zinah). He deals with perfumes, scented aromatics and incense. He also invented a perfumed sticks rolled and pressed in special molds, perhaps the earliest antecedents of present-day lipsticks and solid deodorants. Legacy. Az Zahrawi was the "most frequently cited Surgical Authority of the Middle Ages". Donald Campbell, a historian of Arabic Medicine, described Az Zahrawi's influence on Europe as follows: The Chief influence of Albucasis on the Medical System of Europe was that his lucidity and method of presentation awakened a prepossession in Favor of Arabic Literature among the Scholars of the West: the methods of Albucasis eclipsed those of Galen and maintained a dominant position in Medical Europe for five hundred years, i.e long after it had passed its usefulness. He, however, helped to raise the status of Surgery in Christian Europe; in his Book on fractures and luxations, he states that 'this part of Surgery has passed into the hands of vulgar and uncultivated minds, for which reason it has fallen into contempt.' The Surgery of Albucasis became firmly grafted on Europe after the time of Guy de Chauliac (d. 1368 CE). In the 14th Century CE, the French Surgeon Guy de Chauliac quoted at Tasrif over 200 times. Pietro Argallata (d. 1453 CE) described Az Zahrawi as "without doubt the Chief of all Surgeons". Az Zahrawi's influence continued for at least five Centuries, extending into the Renaissance, evidenced by at Tasrif's frequent reference by French Surgeon Jacques Daléchamps (1513–1588 CE). The street in Cordova where he lived is named in his honor as "Calle Albucasis". On this street he lived in house No. 6, which is preserved today by the Spanish Tourist Board with a bronze plaque (awarded in January 1977 CE) which reads: "This was the house where Az Zahrawi lived."
328 AH 940 CE	Born Abu'l-Wafa al-Buzjani. Wrote several treatises using the finger-counting System of arithmetic and was also an expert on the Eastern Arabic Numerals. About the Eastern Arabic Numerals, he wrote: "[It] did not find application in business circles and among the population of the Eastern Khalifate for a long time." Using the Eastern Arabic Numerals, Abu'l Wafa was able to extract roots.